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GATHERED CLUSTERS

By
LADY HOPE
OF
GARRIDEN.



141. . . 456.





GATHERED CLUSTERS

FROM

SCRIPTURE PAGES.

A Book for Parents, Teachers, and Children.

BY

LADY HOPE,

OF CARRIDEN,

AUTHOR OF "OUR COFFEE ROOM."



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1880.

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Dedicated

TO MY GODCHILD

HELEN ELIZABETH EVELYN.

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TO THE PARENTS, TEACHERS, AND FRIENDS OF THE CHILDREN.

IT was on a Friday afternoon that we drove up to a large house in the vicinity of a town. We had been invited by its kind owner to spend a few days with him and his family. Saturday was spent in driving, walking, skating, laughing, talking, playing, and singing. There were several Children in the house of various ages and tastes, and, it is needless to say, they added very much to the liveliness of the household. Sunday morning came; and after breakfast I took my book into the drawing-room, where I soon became aware of a very different atmosphere from that of the previous day. First, a crossfire of conversation, that could be described by no other words than *Sunday gossip*, ensued—something in this style:—

“Oh! Miss Jenkins” (the governess), “*did* you see Eleanor

Redcliffe at church last Sunday? She had the most *frightful* bonnet on!"

"Frightful!" echoed one.

"Frightful!" echoed another.

"But I don't think I ever saw anyone come such a guy as that little Miss Katie Jones! Wasn't she, Mary?"

Peals of laughter followed this recollection, which had evidently been well handled before, and was only interrupted by a would-be harsh voice and frown—

"DON'T, Children. BE quiet. Such behaviour for Sunday. I will NOT have it."

After a little more expostulatory ejaculation of the same description, a piercing shriek was heard.

"What *is* the matter, Children?" chimed in another reproving voice. "You are *so* troublesome."

"Oh! Johnny pricked me with his knife."

"I didn't mean to hurt you," said Johnny, in a deprecatory tone. "It was your fault; you put your hand upon it."

"Oh! you naughty Children; what *shall* I do with you? You really *MUST* be quiet, and remember that it is Sunday."

This exhortation was followed by a deep groan from more than one of the occupants of the room.

"I wish it wasn't!" said one.

"Now, Children, I *will* have you quiet. So don't speak

another word," said an authoritative voice from the other end of the room.

I looked up from my book. A veil of melancholy had surrounded my face. Then came yawns, stretchings, and many disconsolate glances at the window-pane, which was already becoming dimmed with the fast falling rain drops.

I suppose sympathy was visible in my countenance, for I was suddenly appealed to by one of the elder Children.

"Oh! Lady Hope! do amuse us. Sunday *is* SUCH a DULL DAY! We never know what to do."

No request could have given me greater pleasure. If the Children had been groaning over the dulness of Sunday, I had been deeply sighing to think that THE PEARL of the week,—one blessed Sabbath day, in which we are told to DELIGHT!—should be evidently *the* recognized period of dulness in the seven days to these poor Children. Each soul so precious, each mind so constituted that it could be a vessel for either good or evil, and a medium through many long years, and perhaps a still longer eternity, in communicating either one or the other. Now, looking upon this tiny foretaste of an endless Sabbath as the dullest period of the week, did it not show how little they were being prepared for the "REST" above? And yet, I could not help feeling, "If one of these dear Children were suddenly to be taken ill, and pronounced

by the Doctor to be 'in danger' (as we call it,—strange name for the prospect of entrance into bliss unspeakable and full of glory!), would not the one fervent and overwhelming thought—the only comfort, in fact—be the hope of HEAVEN for the Child, on the part of Parents, Teachers, and Friends?" And yet, how cruelly inconsistent with such a desire was this wasteful and gloomy expenditure of the precious PREPARATION day! If the Children hated Sunday here, how could they be expected to love it there? And if they did not love it, *would* it be Heaven to them? And would the Lord keep in His radiant Home of "many mansions" those who hated His Presence, His Rest, His Service, His endless Sabbath? Those responsible thoughts brought me to my knees that day, and many days after; and the result was this little Book.

But may I finish my story? In answer to the request, "Will you amuse us?" what was to be done?

"Please give me a sheet of paper," was my reply.

A rosy-faced little girl brought it, and sat beside me leaning on my lap. All the others gathered round.

"Who is the best artist?" I said.

"Lucy," answered several voices very emphatically.

"I want Lucy to draw a HOUSE," I said, "as large as she can, on this piece of paper. Will everybody get a Bible now?"

A general scamper took place, which resulted in the production of several Bibles, but not quite enough.

"One for EACH, please," I had to ask; and then we all had Bibles. So our occupation began.

By this time Lucy had drawn the rough outline of a large square house, and she asked—

"Am I to put doors and windows in it?"

"One large door," was the answer, "and some windows, a good roof, and a path up to it."

"Oh! Lucy is doing it so well," called out a merry little thing, as she looked over her sister's shoulder.

"Now, everybody must have a seat," I requested; and soon we were all ensconced on various chairs, sofas, and ottomans.

"Who can find me a verse in the Bible about a HOUSE—any verse?"

There was a pause, and then a great fluttering and turning over the leaves of the various Bibles. The "turning over" seemed rather aimless, for a minute or two passed, and no verse was suggested.

"Look in the 12th chapter of Proverbs," I said, "and see if you can find a verse about a House there."

All eyes were turned to the open Bibles then, and soon some one said—

"Is it the seventh verse?"

“Yes! Will you read it?”

It was read, and then I asked—

“Whose House is that?”

“The House of the righteous,” replied one.

“Now look at Proverbs xiv. There is another verse about a House there. Who will read it?”

“I will,” said another, and it was read.

“Whose House is this?”

“The House of the wicked,” answered several voices.

“Look at the two verses, and see what is the difference between the two Houses.”

“One will be overthrown, and one will stand,” answered one of the bigger girls.

“That is very nice,” I answered. “You see the difference quite plainly, because God tells us how it will be. Now, does not that remind you of two Houses that Jesus told the people about when He was preaching?”

No answer came, so the question was repeated, and after a little encouragement, some one replied—

“Do you mean the House on the rock, and the other on the sand?”

Then all eagerly turned to Matthew vii., and the one who said first, “I have found it,” was asked to read the verse.

By this time all were in the spirit of the exercise, and when

a few words had been said about the importance of first laying a good foundation when a House was in building, and asking the Children if they had ever noticed a hole being dug before any stones or bricks were used in the new Houses that were built close by, it was very easy from their own answers to draw out the extreme simplicity and conciseness of the Lord's own teaching on the subject—"If any man heareth My words and doeth them."

"But we have got so much to do, that we must only spend a *very* few minutes over each verse," I said. "So we will find another in 2 Corinthians v."

When this was read, and one or two questions asked about it, another was found in Hebrews iii.

Soon the Children began themselves to choose and find verses, and after some little time had been spent on considering the various teachings to be derived from the Scripture use of the word "House," we proceeded to examine its different parts in a similar way.

Foundation.

Walls.

Roof.

Door.

Windows.

Rooms.

Gate.

Path.

By the time we had got half way through this list—so, though the Children's interest was as vigorous as ever, I told them we must stop now, and take the rest of the subject another time. I felt that at least THREE OBJECTS had been gained by this method of employing some of the Sunday hours.

The Children had been made happy ;

The time had been improved by mental exercise ; and

The precious seed of God's own word had been sown in their hearts.

The FIRST of these I considered to be a result of far greater importance than it is generally reckoned. The SECOND, a fulfilment of the Master's command, most weighty in its significance, and implying the full use for HIM of every part of our being—"OCCUPY TILL I COME." The THIRD, I knew to be of INESTIMABLE value—I mean communication of His word—because He has told us of that living seed, that "it shall accomplish the thing whereto He has sent it." (Isaiah lv. 8.)

This word of God, which often lies so carelessly in our hands, and is treated so lightly in our homes, is Divine in its origin, Eternal in its durability, Omnipotent in its agency, Infinite in its resources, and individual in its action. There-

fore, an hour spent in bringing this wondrous Book into direct contact, simply, lovingly, and cheerily, with the HEARTS and MINDS of those immediately around us, whether they be Children or Adults, must, in every sense of the word, be an hour well spent.

As an essential for success in such an effort, we must earnestly, and believingly, beseech the Lord's blessing, thankfully *expecting* to enjoy the fulness of that flood-tide so freely promised to us in Malachi iii. 10.

Another very necessary preliminary for undertaking successfully much of this kind of work, is PREPARATORY STUDY; and these words I would use in a very different sense from that in *which* they are usually understood. I do NOT mean a very great deal of study specially before each class or reading. On the contrary, I think such preparation often makes the teaching laboured, and therefore heavy, or dull. Not *always*, for minds are so differently constituted, that I quite believe no one rule must ever be rigidly carried out. But I would STUDY the BIBLE as you study German or Italian—getting it into your very heart and mind, and on your lips, having it as we say, “at your finger ends;” and the ART OF TEACHING, as you would study music—striving to bring out the exquisite tones of undying love, grace, mercy, power to bless; One Holy will, salvation, wisdom, and the many wonderful attri-

butes of the Father, Son, and Holy Spirit. It has often seemed to me a strange thing to listen to the miserable performance that goes on in the various classes of a Sunday School which is *called* "teaching!" consisting of most desultory remarks or phrases, interspersed by long pauses, most exhaustive of the Children's time and patience, and good conduct; and then to hear the Teacher say, self-complacently, afterwards, "I never had a GIFT for teaching!" or "Mr —— (the clergyman, or curate, or superintendent) likes me to come. They are very badly off for Teachers here." This would-be Teacher has made a great mistake. It is not A GIFT that she wants! but a RENEWED, EARNEST HEART, and APPLICATION, or good hard STUDY. A few hours of patient, prayerful effort every week would well repay her; and without it she ought not to teach. A gardener does not undertake a flower-bed, without the slightest previous instruction as to how he should prepare and stock it. Nor does a mason undertake the building of a house, or the carpenter its interior, without previous investigation of the subject, and mastery of its difficulties. How much more important a task is that of dealing between our God and souls—the souls that He has made, and that He has died to save!

To this some will answer, "But the art of teaching cannot be learnt in your own room. It must come by practice."

In this remark there is a great deal of truth, but not the whole. Practice is most certainly needed, and for that reason I would not discourage any true earnest Christian, however humble, or however inexperienced, from taking up this great work, and carrying it out from the very first prayerfully, rejoicingly, and laboriously—instead of saying, “I never tried it, and for that reason I never will,” which is, I think, quite the wrong line of argument.

But surely the whole subject is so very important a phase of our country's well-being, that whether we look at it contemplatively, or practically, it deserves real attention. I venture to say, that the *first* essay at teaching a Sunday class will convince any Teacher of his or her ignorance of the right method of, and difficulty in, dealing with human minds; but the question is, Are we to *continue* as ignorant, and as weak? or are we to *learn*, and to *become strong*? If the latter be possible, surely it is our bounden duty to acquire these powers. A greater insult to our God I can hardly imagine than to trifle away the responsibility of dealing with SOULS committed to our care. To neglect the bodies of little Children, so as to produce inanition, or disease, is reckoned as nothing less than a crime; and so it most certainly is, and very apparently so. How much greater the sin of neglecting, or trifling, with the souls

and minds of those whom God has honoured us by putting within reach of our influence !

When we see the foolishly-dressed, flaunting, flirting, giddy girls, that are positively entrusted with classes in our Sunday Schools, it certainly seems high time that we should awake to our responsibilities. Girls they too often are who have not the slightest love for the Bible, and who on Sunday (when they enjoy a temporary respite from their weekly occupations) have not an idea beyond their feathers, flowers, earrings, smart clothes, and the young men they are going to meet. What a direful influence their very presence must exert upon the Children of the Sunday School ! Such girls have no business to be within those precincts. By their own confession they are not followers of Jesus—how can they lead the Children to follow Him ?

But take another class of Teachers, and perhaps, in some Sunday Schools, a more frequent one. These are quiet, neatly-dressed, well-disposed young women, who like to be obliging, and who at any rate *look* very suitable for their chosen avocation of "Sunday School Teacher." But question them, and you will find their knowledge of Scripture singularly faulty. The vaguest idea of a few of the most striking Scripture biographies, clothed by their own thoughts in their own

language, and a few texts misquoted, you will too often find to be their entire stock of Scripture lore. Then listen to their mode of dealing with their classes.

“ Sarah Anne, say your catechism.”

The child stumbles through a long string of words hopelessly unintelligible to itself, and, perhaps, not to the head, but certainly *to the heart* of the Teacher.

“ Now then,” she continues, “ Mary Jane, go on with yours.”

This child does not succeed so well as the first.

“ You are a naughty girl. You must say it better another time. Go on, Emily, say your verses.”

Thus continues the parrot-like repetition. It is true that in after days the Children may call to mind these lessons learnt in their early youth, and may understand them better then ; but would it not be a far better expenditure of the time and effort, if the Teacher first learnt to understand and enter into these words herself, and then brought an earnest, loving influence to bear upon the minds as well as the hearts of the little ones, while she strives to impress them simply, but deeply, with these all-important truths?

Another class of Teachers, we may recognize, as those who are real seekers and learners themselves. They read and pray daily, in the privacy of their own chambers, and on a Sunday morning offer up a petition for their classes. But


they have not yet felt the responsibility of LEARNING HOW TO TEACH. "How *can* we learn this?" asks one.

My answer is very easy—IN MANY WAYS!

1st. Read, and commit to memory, and learn to understand the Scripture itself. Take Scripture subjects, and study them. Learn to know your Bible so well, that you know where any verse is the moment it is quoted. Study the Bible with a concordance. Give real thought to it, and much prayer; and you will soon begin to drink it in,—as your daily supply, mental and spiritual,—as your very life,—a necessary nutrition, without which you could not exist, and without which you will wonder you have ever lived before!

2d. Look very closely into the method of teaching used throughout the Old Testament, and still more simple in the New Testament, by word of mouth from our Lord Jesus Christ. Then study the still closer reasoning, and more intense spiritual teaching of the Epistles. Let your whole mind, and all your thoughts, as well as your occupation of teaching, be coloured by the only true rays of light—those rays that proceed from the very Highest Seat of Learning.

3d. This will bring you into contact with much symbolism drawn from nature. Count in one chapter alone—I might almost say *any* chapter—the variety of common things of every-day life that are there mentioned, and the great



teachings drawn from them. Ordinary, visible objects, and known facts, are used by the Great Master-mind as pegs whereon to hang all the elements of spiritual instruction.

4th. From this, or rather, I should say, in conjunction *with* this Biblical study, take up the book of nature. Wherever you go, *learn to learn* from that open page also. I have often been astonished to find the mass of information of a spiritual kind that a Christian working-man will acquire in his daily walks to and from his work—every tree, and bush, and stone seeming to reveal to him some new lesson of his Father's kingdom. Then, in walking along the street, much that you see of daily life may bear upon the art of teaching.

And this inclines me to suggest that, in Biblical instruction, we should always try to combine these four ideas—

Precept.

Promise.

Example.

Illustration.

If we can bring all these to bear, and in an interesting way, on the subject in hand, we may think we have really, in some degree, drawn out the truth from the passages before us, and really, in some degree at least, brought it into contact with the hearts with whom we have had to deal. On almost every subject, if not *every* one, we shall find in Scripture these

combinations. But they need searching out ; and all teaching requires this prefatory exercise. The "searching" should be a constant interest to us, demanding our most earnest diligence,—*not only* for the class we are just going to take, as I said before, but for the benefit of our souls and lives, and of any work that may fall to our lot, unexpected work often—a sudden request to take a class, or an opportunity for offering a Cottage Reading. If we are PREPARED for work, God WILL provide work for us without doubt, and we shall not be ranked amongst those in the last day who make the terrible and unjust lament of the slothful servant to his heavenly Master—"Thou art an austere man ; Thou takest up that Thou layedst not down, and gatherest that Thou didst not sow." But we shall joyfully answer, "Lord, Thou deliveredst unto me five talents ; behold, I have gained beside them five talents more ;" and you will hear love and delight in the tone of His voice as He answers, "Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord."


5th. It is very important to read the writings of those who have excelled in the Lord's work. "Spurgeon's Sermons," and his other books, are quite invaluable for this purpose. Read them, not only for yourself, but with a view to making use of

them for others. Then the "Sunday Teacher's Magazine," the "Sunday School Institute," Stow's "Bible Training," "Illustrative Gatherings," Newton's "Bible Compass," and other delightful expositions for Children, with many others of a similar kind, should be studied, and re-studied,—made OUR OWN, in fact, by actual research, simple though they are! and stored into our memory. These authors and Teachers, of whom I have only quoted a very few, have been notably successful in securing the interest and attention of the Adults and Children whom they have taught, and therefore are worthy of our humble, studious appreciation.

6th. Objects, Models, Pictures, Diagrams, are all invaluable for helping, in the first instance, and afterwards in keeping up the interest of a class. These give us TWO great advantages. They appeal to the EYE as well as EAR; and thus you have TWO CHANNELS instead of ONE, whereby you may reach your audience. I remember on one occasion, when reading the first eleven verses of Matthew xxv. to a large, crowded meeting of working people, I showed them a specimen of a little Eastern lamp, explaining to them how it was used. Numbers of them thanked me for it afterwards, and said they had never *understood* the passage so well before. You could have seen, by their intense interest at the time, that this was no wasted effort; and for long after, their

frequent allusions to that passage and the little lamp, proved that their minds, and their hearts too, had been really impressed with the subject. But I would recommend large diagrams and pictures also for these Adult meetings. In giving a tea to fifty or sixty working men or women, if you can, by means of a magic lantern, or calico pictures, give them an idea of any foreign scenes, telling them very simply what you have read in books of travels about these places, you will be conferring a true and lasting benefit upon them; of course using them as a medium for bringing the rich gospel truth to bear directly upon their hearts. How much better such an expenditure of precious time and influence than in the empty concerts, and worse than useless theatricals! that some of our ladies and gentlemen are deluded enough to put before these poor weary souls.

To Children's classes I have shown OBJECTS of every description,—A large red apple, a big door key, a large knife and a very small knife that I could wear upon my watch chain, a bunch of flowers, a stone, and so on unlimitedly according to the subject in hand. I would remark here, that these "OBJECTS" were never shown until at least half way through the teaching. It is easy enough *at first* to secure the attention of the Children, but their thoughts soon flag, and then "something to look at" comes in very usefully.



The Boys in my classes used to delight in one of "Varty's Bible Pictures" always shown them at the end of the hour, just before the last Hymn was sung. On a Wednesday evening we had always a large number of the Boys in the same Room that we used on Sundays, and then, after looking at Books and Pictures for half-an-hour, a story, or book of travels, was read to them, illustrated by very large chalk drawings on calico (which a scene-painter had taught me to execute very rapidly) from any small etching or engraving. These were in bright colours. A series of Arctic scenes, painted in severe blue and white, from four to six feet long, always produced the greatest delight, and deduced many *questions* on the reading which accompanied it. These questions are like music to a Teacher's ear, for they show that ideas are really entering into the Children's minds, and that they are interested thoroughly in the matter in hand.

7th. A pocket-book always in hand, in which you may jot down at any time fresh thoughts that might be useful in your work of teaching, or illustrations that you come across in your daily life, and that you think ought to be preserved for the purpose of elucidating Scripture truth, and bringing it into direct contact with the hearts that the Lord has committed to your charge. Pray that the book of nature may become to you a living panorama of the Highest Life—the Life of Holi-

ness ; and that in all these visible things you may find CHRIST revealed by picture, as He revealed Himself upon Earth, in the Vine, the Bread, the Lamb, the Light, and other symbols.

8th. Take every opportunity of hearing good preaching, speaking, and teaching. It often surprises me that in EVERY town there is not a Teacher's Meeting. I do not mean that cold, formal thing that *is* sometimes carried on, and *called* "a Teacher's Meeting." But I mean a brightly lighted Hall, or Room, *filled* with all those who are in every degree interested in teaching, or would wish to be of use in that line ; and those also who wish to learn. Let those assembled first have a short prayer-meeting, two or three audibly, and very shortly, in entreating the Lord's blessing on their various interests in the town, and then hear an address from a good Speaker or Teacher on some Scripture subject, addressed especially to Teachers, and in such a form that it can be simplified and recommunicated on the Sunday, or week evenings, to the various classes in which those present are interested. A series of Lectures too, in which teaching is taught, and in connection with which Model Classes could be held, would be a very great help, and surely very important. Can so great a subject be worthy of *too much* attention ? or *can* we attach *too high* an importance to such a study ? Some will

answer that it would be difficult to obtain such a Lecturer. But surely in every town there must be *one* person who *is* a good Teacher! and if not, so much the more need of getting one from a distance. No doubt the different Sunday School Unions in the country would gladly send out such persons, if their expenses were paid, and if they could collect good audiences, and if they could really feel that they were helping on the great cause, by such an effort. I feel certain myself, that such an organization is needed quite as much as those for Mission work and evangelization. A Teacher's choir too, who would sing nice, cheerful, inspiring Hymns on these occasions—such as

“To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

“Toiling on, toiling on,
Toiling on, toiling on,
Let us hope and trust,
Let us watch and pray,
And labour till the Master comes.”

Or,

“‘Call them in’—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer;
Can you weigh their worth with gold?”

Or,

“ Oh, where are the reapers that garner in
The sheaves of the good from the fields of sin ?
With sickles of truth must the work be done,
And no one may rest till the ‘ harvest home.’ ”

Let us take for our THREEFOLD Motto three Scriptural injunctions, each all-important in itself, and specially important to us as Teachers.

Holding the Head, Colossians ii. 19.

Holding fast our Profession, . . Hebrews iv. 14.

Holding *forth* the Word of Life, Philippians ii. 16.

And now it only remains for me to offer the following pages to my Reader.

The Scripture subjects are not very much detailed, for the simple reason that, desiring to suggest this method of opening up Scripture, as being in some degree our Lord's manner of teaching, *i.e.*, drawing out lessons of the invisible from the things that are seen, I have felt it necessary to put a certain number of specimen chapters together, space forbidding anything like a very elaborate form of question and answer. In chapter No. 1. I have tried to put on paper the sort of line one would take in actual teaching. For the successful use of the remaining chapters, I would suggest that with open Bible, the Children, or hearers, being also provided with Bibles, the Teacher should clothe in her own simple words the thoughts

given ; and by question and answer, and constant reference to the passages quoted, draw from the children themselves responses which will bring out the truths she desires to impress upon their hearts.

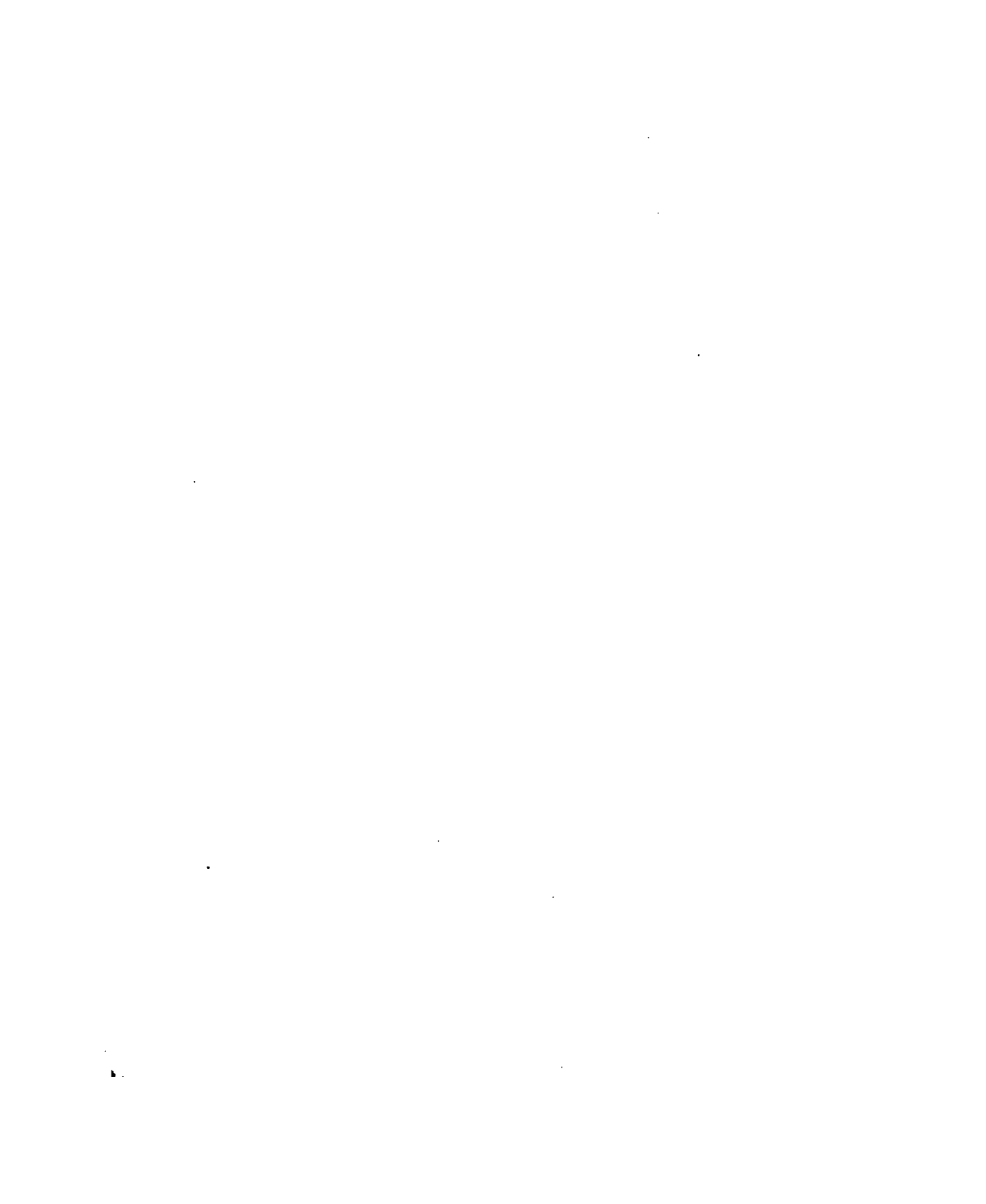
I would entreat that before using in this way any one of these chapters, EARNEST PRAYER may be offered for THE LORD'S RICHEST BLESSING upon the use of it. Otherwise we may spare our labours. They will be of no avail, for as we read in Psalm cxxvii., "Except the Lord build the house, they labour in vain that build it ; except the Lord keep the city, the watchman waketh but in vain."

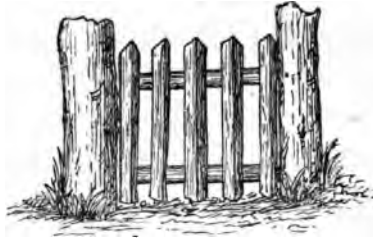
In every instance, too, of the use of these pages, I would ask that, if possible, THE WHOLE PASSAGE, OR VERSE REFERRED TO, might be read aloud, the remarks made being only a running commentary of a very simple kind ON THE PASSAGE, and therefore meaningless without it. Having only touched on a few out of the multitudinous subjects of the Bible, I shall be glad at any time to enlarge their number, if by so doing I can be of any assistance to the Children, or to their Instructors.

I feel the responsibility of thus having handled the living, inspired Word of God, and can only ask Him to forgive any omissions or mistakes that I have made. I ask the same from my Reader.

E. R. HOPE.

CARRIDEN.





THE GATE.

“I STOOD AT MERCY’S GATE.”

“**E**NTER ye in at the straight GATE : for, wide is the GATE, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the GATE, and narrow is the way, which leadeth unto life, and few there be that find it.”
(Matthew vii. 13, 14.)

In these two verses we have

| | | | |
|------------|---|---|-------------------|
| A COMMAND, | . | . | “Enter in.” |
| A PROMISE, | . | . | “unto life.” |
| A WARNING, | . | . | “to destruction.” |

Contrast between

The GATE of Punishment and the GATE of Blessing.

“If a man have a stubborn and rebellious son, which will

not obey the voice of his father, or the voice of his mother— then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the GATES of his place, and they shall say unto the elders of his city, This our son is stubborn and rebellious ; he will not obey our voice. And all the men of the city shall stone him with stones that he die.” (Deut. xxi. 19, 21.)

“ And the Levite, and the stranger, and the fatherless, and the widow which are within thy GATES, shall come and shall eat and shall be satisfied, that the Lord thy God may bless thee in all the work of thine hand which thou doest.” (Deut. xiv. 29.)

(*Teacher says*)—We are taught in the Bible by pictures. God is our Father. He loves us, and wants us to be His own little children. He likes to *teach* us too ; for this reason there are many lessons in the Bible for us to learn. But they are all nice lessons, and very interesting, because the Lord Jesus is such a kind, good Teacher.

When you go along the F—— Road, and come to the B—— Park, what do you see ? (*No answer.*)

How do the people *get in* to the Park ? (*All the children immediately answer*) By the GATE.

I often pass that Gate ; and the other day, when I saw it, I thought of *you*, and said to myself that I would like to talk to

you about that Gate. Then I looked in my Bible to see what God said about "The Gate."

Look at Matthew vii. What sort of GATE do we read about there?

(One child reads) A straight Gate.

Yes. That is God's little Gate.

Now read what the same verse tells us about the *other* Gate.

(Another child reads) A wide Gate.

Which Gate does Jesus say you and I must enter?

(Child answers) The straight Gate.

What does "enter" mean?

(Answer) Come in.

Does Jesus want us to go in at *both* Gates?

(Answers—various) No—only one—the straight Gate.

Does any one disobey Him? *(No answer.)*

Are there any people in the world who go in at the wrong Gate? Look at the verse and you will see.

(Child reads) "For wide is the Gate, and broad is the way, that leadeth unto destruction, and *many* there be that go in thereat."

How many people go in to the straight Gate?

(Child reads) "Few there be that find it."

Now, you see the difference between the two Gates.

(Answer) Yes! one is straight and the other wide.

(*Pause*) Many go in at one, and few at the other.

You have told me *two* differences between the Gates. Can you tell me *one* more? And then what will two and one make?

(*Every voice replies*) Three.

Well, look at the verse. The Gate opens into *a way*, and the way leads to *a place*. What places do the two Gates lead to?

(*Children answer*) One leads to LIFE, and the other to DESTRUCTION. The straight Gate leads to Life and the wide Gate to Destruction.

Now, tell me all over again, *the three differences* between the Gates; and then *I* will tell *you* something. (*Children repeat clearly "the three differences."*)

(*Read out of Pilgrim's Progress narrative of Christian's arrival at Wicket Gate.*)

At the little Gate Christian's burden rolled away. (*Ask some questions about story.*) The Lord Jesus said to His disciples, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." (Mark x. 25.)

There was a little narrow Gate in the wall of the city of Jerusalem, called "The Needle's Eye," and when a camel came to this Gate loaded with its master's goods, it had to

kneel down and be stripped of all its heavy load before it could pass through. If you want to walk along the straight narrow path that leads to Heaven, and that leads through God's light here, and beside the pleasant pastures, you must let Jesus carry the burden for you, and then you will go through quite easily.

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| Sin, | . | . | . | is a burden. |
| Pride, | . | . | . | is a burden. |
| Temper, | . | . | . | is a burden. |
| Untruth, | . | . | . | is a burden. |
| Unkindness, | . | . | . | is a burden. |
| Unbelief, | . | . | . | is a burden. |
| Foolish Talking, | . | . | . | is a burden. |

But Jesus says "a rich man." Then we cannot take our riches through the little Gate. We certainly cannot take them into heaven ; for God says that they sometimes take "wings and fly away." We must lay this burden too upon Jesus. Now, let us see what are some of the RICHES that keep people from walking steadily on the other side of the narrow Gate.

Cares.
Pleasures.
Money.
Self-will.

Selfishness.

Self-esteem.

Companions.

(Explain that Self-esteem means loving yourself very much, and thinking yourself very good, like the Pharisee in Luke xviii. 11, 14.)

"Companions"—if they keep you from thinking of the Holy Lord Jesus; if you would rather be with them than with God; or if they do your soul harm by their example and conversation.

Now, can you tell me the names of the Seven burdens that we may lay on Jesus, if we want to go in at the "Straight Gate?"

(With a little help in repetition, or better still with a Black-board, the children will give the definition with great interest.)

Now tell me the riches that we must give up. *(Children repeat, with same assistance.)*

What did the Apostle Paul say about this? (Phil. iii.)
Do you see anything there about loss and gain? *(Children find and read verses 7 and 8.)*

Yes! St Paul loved Jesus Christ BEST.

Will you find me some verses about GATES? There is one in Genesis xxviii. *(Children find and read ver. 17.)*

What was Jacob's Gate to heaven? A sleeping place by the roadside, where he had only a stone for a pillow. He had been doing very wrong, and now he was running away from

his home. But, even there, God met him in his loneliness, and comforted, and forgave, and blessed him. What did Jacob see?

(Children read ver. 12.)

A ladder; and "angels ascending and descending on it!" Wasn't that a beautiful dream?

What does "ascending and descending" mean? And what did God say to him?

(Children read ver. 15.)

So Jacob was not alone after all, for he found a "Gate to heaven" on his journey! And you may talk with God, and be near to Him, wherever you are.

| | | |
|----|---|-------------------------------|
| Or | { | By the fireside. |
| | | At lessons in the schoolroom. |
| | | At play. |
| | | Taking a walk. |
| | | Doing your work. |
| | | Travelling on a journey. |
| | | In bed at night. |

Jacob was rather afraid when he found the "Gate of heaven," but *you* need not be afraid; for you know that the Lord Jesus is the beautiful golden ladder that leads you up to God, and all the angels are God's bright servants, and they

want to be kind to you, and to make you happy. Won't you ask God to let you find the "Gate of Heaven" *now*, before it is too late: and while the bright light is shining through for you?

Do you remember any other "Gates" in the Bible?

(*One child answers*) "Samson carried the Gates?"


Yes! you will find that in Judges xvi.

(*Child rants ver. 2.*)

Those were wicked Gates. They belonged to the Philistines. They had barred and bolted them to keep God's servant locked in. But they could not keep him there! Could they? No. God gave him strength to carry away the Gates, and so he was free. And so it is now. Satan often tries to keep people shut up far away from God; and the Gates he uses to hold us back from God, are evil habits and unbelieving thoughts.

These are some of Satan's Gates—

Slothfulness,
Carelessness,
Getting up late in the morning,
Neglecting prayer,
Not reading God's word,
Being angry when reproved,
Disobedience,



Reading foolish or bad books,
Listening to foolish conversation.

(If the teacher thinks these lists are too long, some of the points can be left out.)

But though Satan is strong, and his power is great, God is stronger, and His power is greater, for He is ALMIGHTY, and He can give you His strength, so that you can overcome Satan's temptations.

Do you remember any one who was kept shut up in prison, and an angel came and brought him out?

(Children answer) Yes! Peter.

You will find it in Acts xii. Look there if you can see anything about the "iron Gate."

(Children read ver. 10.)

It "opened to them of its own accord." That was a most wonderful Gate. God's hand must have been on the hinges; and His arm was round about Peter keeping him safe in the midst of his enemies. Where were the soldiers? They were all asleep. Soon Peter was amongst his own friends, who had been praying for him all the time.

Now, we will just read about the Gate of punishment and the Gate of blessing in

Deut. xxi., and Deut. xiv.;


and you shall tell me which you would rather go in at. If

you choose the right Gate, that is, the Gate of Blessing, you will find yourself one day in a beautiful city where the Gates are made of pearls! (Rev. xxi. 21.) The streets all shining as gold, and transparent as glass; only holy, blessed, pure people walking in them, and all the evil people and things shut out. If you look in Rev. vii. 14, you will see how these dwellers in the Holy City have become so pure. "They have washed their robes, and made them white in the blood of the Lamb;" and they have been taught by the Holy Spirit to sing the new song. (Rev. v.)

(For further illustration of the subject it is always well that the teacher should be provided with one or two, or more simple anecdotes for the illustration of the subject, during the class, in case the attention of the children should become strained or tired, and thus the lesson lose its force.)

ANECDOTES.

The Queen has a beautiful castle in Scotland called Balmoral. One day a very poor little ragged boy was seen hanging about the Gates of the castle, and trying to look in. But there were two very careful sentries walking up and down with their muskets over their shoulders; and several times they told the little boy to go away. At last (I do not know whether this is true, but it is what the people say) one of the young Princes came up, and he asked what the little boy was doing and what he wanted. Then the Prince came and took



hold of his hand and led him safely through the Gates, and up to the beautiful castle, and then inside the rooms, *to see the Queen!* Then the Queen spoke so kindly to him, and gave him some nice presents and toys. Wasn't it a delightful treat for the poor little boy? Afterwards the Prince took the little boy safely back again through the Gates, and the sentinels could not harm him, *because the Prince was there;* and the little boy was with him.

"Straight is *the Gate*, and narrow is the way, that leadeth unto life; and few there be that find it."

"But wide is *the Gate*, and broad is the way, that leadeth unto destruction, and many there be that go in thereat."
(Matt. vii.)

A Gate is the mode of entrance to

A palace.

A city.

A castle.

Heaven is compared to "Many Mansions," a "Holy City," a "Place of Refuge," a "Garden of Delights."

In the verses above we find that a NARROW GATE leads to the Land of blessedness; while a *wide Gate* leads to the Dungeon of destruction.

Why is this? Jesus Christ says, "I AM THE WAY, THE TRUTH, AND THE LIFE." (John xiv. 5.)

Then Jesus is the Gate.

He was . . . "Meek and lowly in heart." (Matt. xi. 28.)

He "Took upon Himself the form of a servant."
(1 Peter iii.)

We must . . . "deny" ourselves to "follow" Him.

We must become as little children, "or we shall not enter into the Kingdom of God." (Matt. xviii. 3.)

When the rich young man disobeyed the call from our Saviour—"Come, follow Me!" he "went away sorrowful; for he was very rich." "And when Jesus saw that he was very sorrowful, He said, How *hardly* shall they that have riches enter into the Kingdom." As the camel had to lay down its burden before going through the little Gate of the city called "The Needle's Eye," so must we lay every burden on Christ, and give up all sinful ways for His sake.

Find a verse that says, Heaven is like a PALACE. Psalm xlv. (*children find and read verse 8.*) Psalm xlvi. (*children read verse 3.*) Psalm lxxvii. (*children read verse 69.*)

Talk about the Beauties, Riches, Supplies, Light, Glory of a home like this.

Find some verses that tell us God has prepared a beautiful CITY for His children. (Rev. xxi.) (*Children find verses 2 and 10.*) Point out features of the City—Light, ver. 11, 23. Wall, ver. 12, "great and high," ver. 18, "like jasper."

Gates, ver. 12, "names," ver. 21, "pearls," ver. 25, "open." Foundations, ver. 14, "twelve apostles," ver. 19, "precious stones." Temple, ver. 22. Inhabitants, ver. 24, the "saved." If you want to live there by and by, you must enter the little "Straight Gate" *now*, and have your names enrolled as "citizens." (Ephesians ii. 19; Hebrews xi. ver. 10, 14, 16; Hebrews xii. 22.)

What is the Bible name for a Castle—a Refuge—a Fortress—a strong Tower. (Psalm xviii; Psalm xlv.) A City, (Numbers xxxv.)

The Gate into the City of Refuge was indeed a Gate of Safety! The poor criminal was sheltered by entering it from the wrath of His avenger. (*Make this an illustration of the safety now to be found in the arms of Jesus.*)

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.

“Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world’s temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears ;
Only a few more trials,
Only a few more tears !

“Jesus, my heart’s dear refuge,
Jesus has died for me ;
Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o’er ;
Wait till I see the morning
Break on the golden shore.”

Jacob called the *roadside* the “Gate of Heaven.” Why ? Because the Lord came and met him there, and placed the golden “ladder” between him and the Holy Father, against whom he had sinned. There God talked with Jacob, and promised to bless him. (Genesis xxviii. 17.) Wherever we go, when we stay at home, or when we lie down at night, we may always be near the “Gate of Heaven,” as Jacob was that night, because if we are God’s forgiven children, trusting in His promise, and obeying His laws, we may always have His blessing through our Lord Jesus Christ, who died for us, and “ever liveth to make intercession” for His people.

An unbelieving lord once refused to trust in God's promise, and so the "Gate," which was *life* to thousands of people, became *death* to him! (2 Kings vii. 17, 18.) We must take care that we are not like this unbelieving one who perished in the crowd.

When Peter had been shut up in prison, the angel came to him one night and led him out from among the sleeping soldiers, and the heavy chains, and the high walls. The great "iron Gate" opened to them of its own accord. (Acts xii. 10.) Sometimes our faults look to us as terrible as that iron-barred Gate, but if we are following Jesus He will take them away, and make the road plain and smooth before us. "Rhoda opened not the Gate to Peter for gladness!" (Ver. 14.) There is many a happy Gate of friendship, and of promise, that God will open up to us day by day beneath His smile, if we are walking in His ways stedfastly, turning neither to the right hand nor to the left.

"Yield not to temptation, for yielding is sin,
Each victory will help you some other to win;
Fight manfully onward, dark passions subdue,
Look ever to Jesus, He'll carry you through.

Ask the Saviour to help you, comfort, strengthen, and keep you.
He is willing to aid you, He will carry you through.

“Shun evil companions, bad language disdain,
God’s name hold in reverence, nor take it in vain ;
Be thoughtful and earnest, kind-hearted and true,
Look ever to Jesus, He’ll carry you through.

“To him that o’ercometh God giveth a crown,
Through faith we shall conquer, though often cast down ;
He who is our Saviour our strength will renew,
Look ever to Jesus, He’ll carry you through.”

The lame man (Acts iii. 3, 4) who was at first laid *outside* the Beautiful Gate of the Temple, after he had received a look and a touch from the apostle Peter, was able to follow him *inside* the Gate and into the temple. Was he unhappy ? No ! “he was leaping, and walking, and praising God.” Sometimes people are very unhappy when they are outside God’s beautiful Gate, but when they come in they are very happy. It is a very happy thing to be a Christian even here.

These Gates are called “PRAISE !” (Isa. ix. 18.)

Jesus Christ “suffered *without* (or outside) the Gate,” (Hebrews xiii. 12), that we might praise *in* the Gate.” (Psalm ix. 14.)

The Lord loveth the Gates of Zion more than all the dwellings of Jacob. (Psalm lxxxvii. 2.)

(This subject might be much enlarged upon by the teacher, and made into several days’ lesson, or much contracted. Illustrations too might be added and simple stories to impress the different points.)

“There is a Gate that stands ajar,
And through its portals gleaming
A radiance from the cross afar,
The Saviour’s love revealing.

Oh, depth of mercy ! can it be
That Gate was left ajar for me ?
For me, for me, for me, for me ?
Was left ajar for me ?

“That Gate ajar stands free for all
Who seek through it salvation ;
The rich and poor, the great and small,
Of every tribe and nation.

“Press onward then, though foes may frown,
While mercy’s Gate is open ;
Accept the cross, and win the crown,
Love’s everlasting token.

“Beyond the river’s brink we’ll lay
The cross that here is given,
And bear the crown of life away,
And love Him more in heaven.”



THE TREE.

THERE it stands, perfect in all its different parts—
the

| | | |
|--------------|-----------------|----------------|
| <i>ROOT.</i> | <i>STEM.</i> | <i>BRANCH.</i> |
| <i>LEAF.</i> | <i>BLOSSOM.</i> | <i>FRUIT.</i> |

all complete, each having its own Divinely appointed use, and each teaching us a lesson from God's great page of Eternal Truth.

What can we learn from the Tree?

We read of the TREE OF LIFE in the second chapter and in the last chapter of the Bible. (See Gen. ii. 9; and Rev. xxii. 2 ;

Rev. xxii. 14; Rev. ii. 17). Jesus Christ is the Tree of Life "in the midst of the Paradise of God." Here He can give you *shelter, satisfy, refresh, and heal* you; and in Heaven there will be perfect and endless blessedness in Himself for His people. In foreign lands we hear of a Tree called the Upas, which emits so deadly a poison from its leaves and branches, that it is said to be death to a traveller to fall asleep beneath its shelter. In this world, which is indeed a land very foreign to Heaven, there is also a Tree of death, which brings ruin to the poor souls who make their home in its shadow. This deadly Tree is SIN. But the Lord Jesus Christ is the One who invites us to awake from that dangerous sleep and receive Eternal Life from Himself. Both healing and blessing He can give. (Prov. iii. 18; Prov. xi. 30; Prov. xv. 4.)

TREE OF KNOWLEDGE OF GOOD AND EVIL.

—*Gen.* ii. 27.

Of this tree, Adam and Eve were forbidden to eat. But they refused to obey, and from that moment death and sorrow drove them from that happy garden. Since those days many a man has been made very miserable by learning about EVIL. When we stretch out our hand to take the knowledge that God has forbidden us, reading books that tell us about wicked people and things, and that are full of doubts about God's

precious Word, hearing stories of wrong of any kind, or thinking about what is bad, we shall make ourselves very unhappy, for the blessing of God does not rest with this forbidden Tree.

TREE OF SHAME.

—*Deut. xxi. 22, 23.*

The crucifixion was foreshadowed by the curse pronounced on the man whose crime of murder brought upon him the punishment of “hanging on a Tree.” (Galatians iii. 13; 1 Pet. ii. 24; Acts v. 30.)

The Lord Jesus Christ, in His great love for us, came down to this earth, and was hung upon the cross in our stead, bearing the curse for us. When Jesus was on the cross at Calvary, He was “hanging upon the Tree” of shame for us, that we might eat the fruit of the “Tree of life” here, and dwell afterwards in the City of Glory.

TREE OF HAPPINESS.

—*Exodus xv. 25.*

The Israelites met with a great disappointment just after they had crossed the Red Sea. They were in a wilderness, and they were very thirsty. No water could be seen. Suddenly they came to the “Waters of Marah,” but they could not drink of those waters, for they were bitter . . .

“and Moses cried to the Lord ; and the Lord shewed him a Tree, which when he had cast into the waters, they were made sweet.” The Tree of sweetness grew close beside the waters of bitterness. It must be *cut down*, and then *brought into* the waters ; and after that had been done, there was no more bitterness, but the thirsty people drank and were refreshed. The people may have thought that those bitter waters never could be pure and good ; but the things that are impossible with man are possible with God, for “with God all things are possible.” There is many a bitter stream in this world. Sometimes it is sin, sometimes sorrow, sometimes both ; for *doing wrong* always brings *trouble* after a little while, if not at the time, and then the “waters” are “very bitter ;” but the Lord Jesus Christ was like the Tree cut down for the murmuring people. He died for poor sinners ; and now we may tell Him all our troubles, and ask Him to make us very happy. Then all the bitter things can be made sweet, and the Lord Jesus can gladden our hearts and our homes.

A TREE PLANTED BY THE RIVERS OF WATER.

—*Psalm* i. 3 ; *Jeremiah* xvii. 8.

This Tree is so well planted that it can never die of drought. The waters refresh its roots ; and “it brings forth its fruit in its season ; its leaf also shall not wither.” The law of God—the

holy, beautiful teachings of His word—are the streams that ought constantly to flow through the Christian's heart. We ought to *learn* God's word, *think* about it, *study* it, *search* into it, *hear* about it, *talk* about it (Deut. vi. 5-9; John vi. 35; Malachi iii. 17); and then our lives will be so full of His holiness, that our words, and thoughts, and acts will be holy too; and we "shall be called

TREES OF RIGHTEOUSNESS,

the planting of the Lord, that He may be glorified." (Isa. lxi. 3.)

THE SHADOW OF THE TREE.

—*Song of Solomon* ii. 3.

When the day is hot, and we are tired, it is very pleasant to sit down under the shadow of a large Tree. There we find rest; and we are refreshed. The Lord Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew xi. 28.) Sometimes when the school-children come to tea on our lawn, we sit under the shadow of the Trees, and sing hymns together. Then I hear the boys and girls calling to their companions, "Come under the Tree, and sing! there is plenty of room!" and I think to myself, "That is just what we like to do when we get *near to* JESUS,"—we like to invite others to come and learn of Him

too; and we say "There is plenty of room in this beautiful shadow! come and share with us!"

But we read in Scripture also of

THE TREES THAT WILL BE CUT DOWN.

(Psalm xxxvii. 35, 36; Matthew iii. 10; Luke iii. 9; Luke xiii. 7; Eccles. xi. 3; Job. xxiv. 20; Daniel iv. 14.)

The wicked may live a little while here, and prosper, but they will soon "be cut down." It is only the child of God who has ETERNAL LIFE, and so can live for ever and for ever!

THE ROOT.

The Lord Jesus Christ is compared to the "root of Jesse" (Isaiah xi. 10; chap. liii. 2; Revelation v. 5; chap. xxii. 16.)

The Root supplies the tree with sap from the earth. Without the Root the tree would be quite dead. It would be no better than a stick, or a long pole. The Root makes it firm. The cedars of Lebanon wrap and twine their long fibrous roots about the strong rocks; and no storm can shake them, they are so firm. The Lord would like us to be "rooted and grounded in love." (Ephesians iii. 17; Romans xi. 18; Proverbs xii. 3; Isaiah xxvii. 6; Colossians ii. 7.) All these verses show that we ought not to be satisfied with

seeming very good outside, but that we should be drawing blessing from God and from His word every day, just as the tree draws nourishment from the earth constantly ; and if it did not do so, we know what would happen—it would wither! and die! “Because” the seed sown took no Root, the plants “withered away.” (Matthew xiii. 6.)

EVIL ROOTS.

(Deuteronomy xxix. 18 ; Job v. 3 ; Isaiah v. 24 ; 1 Timothy vi. 10 ; Hebrews xii. 15 ; Job viii. 17 ; Mark xi. 20.)

THE LEAF.

The little Dove that flew from the Ark, while the waters still covered the ground, returned with “an olive Leaf” in her mouth. (Genesis viii. 11.) Was not this little gift to Noah a happy token that the dreary waste of water was passing away ? and that the sunshine above and the dry land beneath would soon appear ? “So Noah knew that the waters were abated from off the earth.” When trouble comes upon us here, we should be like the Dove that had found shelter in the ark of safety ; and seek in God’s precious word for an Olive Leaf PROMISE of Hope, and Comfort, and Deliverance.

The LEAF in Scripture is often a type of Profession. God says, “Hold fast your Profession.” (Hebrews iv. 14 ; Heb-

rews x. 23.) If the tree be in full life, its Leaf is fresh and green, and plentiful. (Psalm i. 3; Jeremiah xvii. 8; Ezekiel xlvii. 12.) If the tree be dead, the Leaf will fade. (Isaiah i. 30; Ezekiel xvii. 9.) The Leaf *without fruit* is spoken of as an *empty* profession. (Matthew xxi. 19; Mark xi. 13.) What does this teach us? That if we live near to Jesus, and love His Holy word, and trust in Him, and pray to Him, everybody will see that we belong to Him. We shall not be ashamed to talk about the Lord Jesus; and we shall love to give up any company or pleasure where His name is not honoured. We shall like to be with His people, and we shall like to be *called* His children. God does not want us to be hypocrites—but clear, and true, and open in His sight, and before the world. In a park there once stood a large Sycamore tree. Poor tree! it was DEAD! That tree had been killed by a single worm! A naturalist saw the wood-worm forcing its way under the bark one day when the tree was in perfect health, covered with its beautiful green Leaves. He was not believed at the time; but soon his words came true, for the next summer the Leaves of the tree dropped off very early; and the next year it was a dead, rotten trunk. Little sins are very like that cruel worm. They sometimes have all their own way, and they spoil and destroy the fair Christian profession.

You will find some more verses about the Leaf in Leviticus xxvi. 36 ; Job. xiii. 25 ; Isaiah xxxiv. 4 ; Isaiah lxiv. 6 ; Ezekiel xvii. 9.

FRUIT.

In the very first chapter of the Bible we read of Fruit ; and there God speaks of it as His GRACIOUS GIFT to us. (Genesis i. 29.) It was in eating the fruit of the *forbidden* tree, instead of those that were *allowed*, that Adam and Eve sinned ; and thus banished themselves from the beautiful garden of Eden, and brought pain and death upon the world, which it has suffered from ever since, and *will* suffer until the Lord comes to reign Himself, and gives us a “new heaven, and a new earth” to dwell in. Then all sin and sorrow will be banished, and His people will be happy for ever.

Cain brought the “Fruit of the ground” for an offering, instead of shedding the blood of the lamb, and his offering was not accepted. (Genesis iv. 3-5 ; Deut. xxxiii. 14 ; Acts xiv. 17.)

God expected the people of Israel to GIVE HIM the Fruit of their trees in “the fourth year” after they had come into the land that He was going to give them. (Leviticus xix. 24.) And the Lord would like us to give Him a part of the good things He gives so freely to us. What can *you* give to Jesus ?

A poor woman once took a little offering of half-a-crown to a missionary meeting ; and when the clergyman asked her whether she could spare so much money for the missions to the heathen people in India, she said, "Oh ! yes ! we sell a great many gooseberries in summer ; and I always put aside the fruit of one bush, that we may give it to the Lord. The gooseberries on that bush were sold for half-a-crown this year ; and I want that half-crown to be spent in Bibles for the poor people who have never learnt of Him." We should always give to the Lord a part of our possessions every year, as a token of our gratitude for His wonderful goodness to us. (Numbers xiii. 26, 27 ; Leviticus iii. 39, 40 (see margin) ; Deuteronomy xxvi. 2, 9, 10 ; Nehemiah x. 35, 37 ; Exodus xxii. 29.)

Like the Olive Leaf, the Fruit was a TOKEN OF GOOD in Deuteronomy i. 25.

Fruit is spoken of in the Bible very often as a TYPE OF HOLINESS. These are some of the verses—

| | | |
|----------------------|--------------------|-----------------------|
| (Proverbs viii. 19 ; | Luke xx. 10 ; | Colossians i. 6 ; |
| Proverbs xviii. 20 ; | John iv. 36 ; | Proverbs xii. 12 ; |
| Proverbs xxxi. 31 ; | Romans vi. 22 ; | Hebrews xii. 11 ; |
| Isaiah xxvii. 6 ; | Galatians v. 22 ; | Matthew iii. 8 ; |
| Isaiah lvii. 19 ; | Hebrews xiii. 15 ; | Matthew vii. 16 ; |
| Hosea xiv. 8 ; | James iii. 18 ; | Luke viii. 15 ; |
| Matthew xii. 33 ; | Hosea ix. 16 ; | Matthew xxi. 41, 43.) |

These passages show us that God expects to see us bringing forth good Fruit to His praise and glory, and that He loves to see us holy and happy. You know what a beautiful Fruit the Peach is! when it is quite young, it is very sour. The acrid taste of the *little* Peach is very different from the sweet luscious taste of the same Fruit when it has grown large and soft, and has been well ripened by the sun. The little Crab-apples too, that you pick up in the orchard, are not like the fine rosy pippins that you are so fond of. We must take care that we are not like the *sour* Fruit—cross in our tempers, unloving in our hearts, unkind in our actions, or bitter and harsh in our words. If we are like this, we show one of two things. Either that, like the little Peach, we have not learnt enough from Jesus; the sunshine of God's love has not made us bring forth the sweet Fruits of holiness that He desires. Or it shows that, like the little Crab-apples, we do not belong to a good tree. We are just like the poor little sour Fruit, that is of no use, but must be thrown away.

“ More holiness give me,
More sweetness within ;
More patience in suffering,
More sorrow for sin ;
More faith in my Saviour,
More sense of His care ;
More joy in His service,
More purpose in prayer.

“ More gratitude give me,
More trust in the Lord ;
More pride in His glory,
More hope in His word ;
More tears for His sorrows,
More pain at His grief ;
More meekness in trial,
More praise for relief.

“ More purity give me,
More strength to o’ercome ;
More freedom from earth-stains,
More longings for home ;
More fit for the kingdom,
More used would I be ;
More blessed and holy,
More, Saviour, *like Thee*.”

SEED.

When the plant has brought forth its stem, and leaf, and flower, and fruit, then the Seed appears. This is the case in the great trees, as well as in the tiny flowers that grow in the grass. Sometimes the Seed hangs down in a pod from the stem where the flower grew ; sometimes it is inside the fruit ; and sometimes it may be found on the back of the leaf. But what is the use of the Seed ? It must be placed in the ground, and then it will grow up into another tree, or plant, like the

one from which it was taken. We see the farmers very busy in the spring, ploughing up their fields ; and the gardeners are digging their gardens. All this hard work is the preparation for sowing the Seed. Then, when the ground is made soft and ready to receive it, the Seed is sown. Go and look at the ground a little while after this has been done, and you will find it covered with little tiny green blades. These are the very same little dark Seeds that were sown in the ground a short time before. (*Illustrate by talking of a garden ; or sow some Seeds in a flower-pot, that the whole idea may be received, and thus reality and force imparted to the Scripture taught.*)

The Lord Jesus Christ taught His disciples about the Seed, and told them it was like the Word of God. "A sower went forth to sow," and his Seed fell in FOUR different places.

The way side.

Stony places.

Among thorns.

Good ground.

The "Way side" is like the man who heareth the word of the kingdom, and understandeth it not ; then cometh the wicked one, and catcheth away that which was sown in his heart.

The "Stony places" are like him who "Heareth the word, and anon with joy receiveth it ; yet hath he not root in himself, but dureth for a while ; for when tribulation or

persecution ariseth, because of the word, by and by he is offended."

The "Thorny ground" is like the man that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

The "Good ground" is like the man that heareth the word, and understandeth it; which "also beareth fruit, some an hundredfold, some sixty, some thirty."

You may hold a little Seed in your hand and play with it a long time, and it will look quite hard and useless; but put it into the good ground, and then it swells and gets soft, and a germ begins to sprout from it. This shows us that it was not dead all the time, but full of life. It is the same with the little verses of the Bible. They are God's own word. Some children, and some grown-up people too, say, "I don't care about the Bible," and some say, "I can't understand the Bible; it is so hard." The reason of this is, that these foolish people are careless about it. They are only trifling and playing with the Scriptures, as you played with the little Seed; and then it cannot do them any good, or be of any use to them. But if it be received into the HEART, and BELIEVED, and THOUGHT UPON, then it brings forth the fruits of holiness. THEN the word of God is of USE. The HEART becomes changed; the LIFE becomes changed; the HOME becomes changed. How

much better it is to have "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," in our lives, for our own happiness, and the happiness of others around us, than to have the dreadful brambles of envy, wrath, hatred, strife, drunkenness, revellings, and many other evil things, constantly springing up !

The Fruits of the Spirit . Are sown by God's word.

The Works of the Flesh . Are from the sinful heart.

Galatians vi. 17 to 26.

There are two kinds of Seed sown in the world ; and these two crops are growing up side by side. (Matthew xiii. 21 to 30.) Every day the great Harvest time is coming nearer and nearer.

The one is called . Good Seed.

The others are . The Tares.

The two are perfectly different, and yet they often look so much alike that you could hardly tell the difference. But there is a great difference.

The Good Seed is
planted by the Master.

Sown in the daylight.

Gathered into the Garner.

The Good Seed are the
Children of the Kingdom.

The Tares are sown
by the Enemy.

Sown in the darkness.

Bound in bundles for burning.

The Tares are the Children
of the Wicked One.

So you see there is no middle class in God's sight. Every *one* in this world is either "born again" a child of the Heavenly kingdom, or quite unchanged in heart, "dead in trespasses and sins."

Then there was the little "grain of mustard Seed" sown in the ground. It was very small at first, but afterwards became a great tree that could give shelter to all the birds that flocked to its branches. (Matthew xiii. 25.)

God's Holy, life-giving Word is spoken of as the Seed, in Isaiah lv.

And in Ecclesiastes xii., and Psalm cxxv., we find that *we* may have the honour of being the Seed sowers.

"Sowing the Seed by the dawnlight fair,
Sowing the Seed by the noonday glare ;
Sowing the Seed by the fading light,
Sowing the Seed in the solemn night :
Oh, what shall the harvest be ?
Oh, what shall the harvest be ?

Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might ;
Gathered in time or eternity,
Sure, ah sure, will the harvest be !

"Sowing the Seed by the wayside high,
Sowing the Seed on the rocks to die ;
Sowing the Seed where the thorns will spoil,
Sowing the Seed in the fertile soil :
Oh, what will the harvest be ?

“Sowing the Seed of a lingering pain,
Sowing the Seed of a maddened brain,
Sowing the Seed of a tarnished name,
Sowing the Seed of eternal shame :
Oh, what shall the harvest be ?

“Sowing the Seed with an aching heart,
Sowing the Seed while the tear-drops start,
Sowing in hope till the reapers come
Gladly to gather the harvest home :
Oh, what shall the harvest be ?”

THE HOUSE.

“IN MY FATHER’S HOUSE ARE MANY MANSIONS : IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU. AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF ; THAT WHERE I AM, THERE YE MAY BE ALSO.”

—*John xiv. 2, 3.*

THERE are a great many different kinds of Houses in the world where we dwell—large Houses and small Houses—old Houses and new Houses—red brick Houses and grey stone Houses—high Houses in a street, and little cottages in a meadow, or by a country lane. They are all different, and yet they are all built for the same purpose, for people to live in. We should think ourselves very unfortunate if we had no home ! no roof over our head ! no warm fireside ! no comfortable dwelling-place ! But the Houses here cannot last FOR EVER ! They will crumble away some day. So we need a “House not made with hands, eternal in the heavens.” (2 Corinthians v. 1.) What sort of House is this that the Lord Jesus Christ speaks of in John xiv. 1 ?

It is a House of "MANY MANSIONS"—free, and open, and beautiful.

There is A GOOD WELCOME into it—"I will come again, and receive you unto Myself; that where I am, there ye may be also." (Ver. 3.)

The WAY up to it—"I am the way, the truth, and the life." (Ver. 6.)

The WORDS spoken in that House—"The words that I speak unto you." (Ver. 10.)

The OCCUPATIONS of that House—"He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do." (Ver. 12.)

The PRIVILEGES of the House—

| | | | | | |
|-------------|---|---|---|---|-----------|
| Prayer, | . | . | . | . | Verse 13. |
| Comfort, | . | . | . | . | Verse 16. |
| Life, | . | . | . | . | Verse 19. |
| Knowledge, | . | . | . | . | Verse 20. |
| Love, | . | . | . | . | Verse 21. |
| Friendship, | . | . | . | . | Verse 23. |
| Teaching, | . | . | . | . | Verse 26. |
| Peace, | . | . | . | . | Verse 27. |

But there is one thing I want you to remember about this wonderful House. If you want to live in it for ever, and for

ever, you must get a place in it now. You must not wander about a poor stranger on earth "without God," expecting to be all safe when we die! *That* is not the way to be happy, or sheltered. We must now secure a place in that beautiful Home! and then we are safe through time and through eternity. Some people are afraid to come into this House *now*, for fear they should find it a little, narrow, gloomy place! That is a great mistake. It has "many mansions," plenty of space, and is bright and cheerful. So do not be content with going in at the hall door, and standing always just inside! but go from room to room. Go on learning something more from God every day. Search into His precious truth, and He will show you more beautiful things every year that you live. Then when we are called away from this earth we shall be called into God's "everlasting glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Corinthians ii. 9.)

A little boy was sitting in a carriage with his mamma one day. They were driving away from a pleasant old House where they had lived ever since the boy was quite a baby; and they were going to a new House at some distance from the old one. The little boy seemed very grave to-day, for he was sorry to leave his pretty old home. Presently he said

to his mamma with a loud sob, "Oh! pussy, pussy, mamma! what *shall* I do without good old puss?" His mamma put her arm round him, and said, "Pussy is coming too, my darling!" Then the little boy smiled a very happy, surprised smile. Presently his rosy face looked very sad again, and he said, "But I have left the rocking-horse behind, mamma! and my *real* pony!" "The rocking-horse and the pony are both coming, my child," answered his mamma. "Oh! I AM so glad!" he said, and clapped his hands. But once more the cloud came over his smiling face, and he said, "Shall I never see my old nursery again?" This time his mamma thought for a few minutes, and then she answered, as she took his little hands in hers, and looked straight into his blue eyes, "My child, you will have a large pretty new room to play in when you get to the new House, and a lovely garden to walk in, and beautiful green fields and meadows to run about in. And then, when you are a young man, you can go back to the old House if you like, for it will be all yours THEN. And your father is going to make it all so pretty and comfortable and nice for you!" Then the little boy did nothing but smile, and laugh, and clap his hands all the way to the new House. He WAS so happy—for he quite believed what his mamma said; and you will be glad to hear that he was not disappointed, for it all came QUITE TRUE! The Lord

Jesus Christ talks to you and me just as the kind mother talked to her little boy. He tells us that if we are His children, there is a beautiful Heaven waiting for us now ; and that by-and-by there will be a new Earth, with NO SIN in it. " Lay up for yourselves treasures in Heaven, &c."

We need a House that has a SURE FOUNDATION. (Matthew vii. 24-27.)

House of bondage.

Exod. xiii. 3.

House of the wicked.

Proverbs xiv. 11.

Proverbs xv. 25.

The desolate House.

Matthew xxiii. 38.

A rebellious House.

Ezekiel xii. 2.

House of defence.

Psalms xxxi. 2.

House of the righteous.

Proverbs xii. 7.

Proverbs xxiv. 3.

The blessed House.

2 Sam. vi. 11.

House of Glory.

Isaiah lx. 7.

Here we see a great contrast between the EVIL and the GOOD. While the one lies under God's rebuke, the other " inherits a blessing " from Him.

In AHAB's House there was *unhappiness*, because there was sin. (1 Kings xxi. 4.)

In the House of SAUL, *death*. (1 Chron. x. 6.)

In the House of HEZEKIAH, holiness, protection, and *peace*.
(2 Kings xviii. 5-7 ; Isaiah xxxii. 17-18.)

In the House of DAVID, *peace* and *life*. (1 Kings ii. 33.)

In the Houses of CORNELIUS, LYDIA, and the JAILOR, there were prayer and praise, holiness and happiness. (Acts x. ; Acts xvi.)

Now, what are some of the things God would like to see in our House ?

| | | | |
|-----------------|---|---|-------------------|
| Quietness, | . | . | Proverbs xvii. 1. |
| Love, | . | . | Proverbs xv. 17. |
| Kindness, | . | . | Proverbs xxv. 24. |
| Contentment, | . | . | 1 Tim. vi. 6, 8. |
| Control, | . | . | 1 Tim. iii. 4. |
| Submission, | . | . | 1 Peter v. 5. |
| Sound doctrine, | . | . | 2 John ix. 10. |
| Hospitality, | . | . | 1 Peter iv. 9. |
| Faith, | . | . | John iv. 53. |
| Praise, | . | . | Ephesians v. 19. |

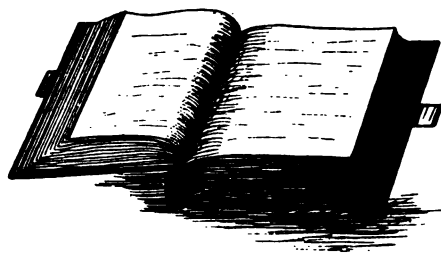
Let us earnestly ask God every day to fill with His blessing the House we dwell in ! and then we shall be received with joy to dwell for ever in His glorious House of "many mansions."

“ Oh, think of the home over there,
By the side of the river of light,
Where the saints all immortal and fair
Are robed in their garments of white.
Over there, over there, oh, think of the home over there.

“ Oh, think of the friends over there,
Who before us the journey have trod,
Of the songs that they breathe on the air,
In their home in the palace of God.
Over there, over there, oh, think of the friends over there.

“ My Saviour is now over there,
There my kindred and friends are at rest ;
Then, away from my sorrow and care,
Let me fly to the land of the blest.
Over there, over there, my Saviour is now over there.

“ I'll soon be at home over there,
For the end of my journey I see ;
Many dear to my heart over there
Are watching and waiting for me.
Over there, over there, I'll soon be at home over there.”



BOOK.

THE very first time that we hear of a Book is in the Lord's command to Moses. (Exodus xvii. 14.) "Write this for a memorial in a Book, and rehearse it in the ears of Joshua : for I will surely put out the memorial of Amalek from under heaven." Amalek had troubled Israel in their time of distress, just when they were leaving Egypt, their cruel task-master's land. In spite of their weakness God fought for them against Amalek's armies, and the Israelites were victorious ; but this lasting judgment was to follow upon the oppressor ; and the recollection of their tyranny and defeat was to be handed down from generation to generation of the Israelites, that they might never make alliances with them, but extirpate them altogether.

Moses wrote "the words of the law in a Book, until they

were finished. Then Moses commanded the Levites which bare the ark of the covenant of the Lord, Take this Book of the Law, and put it inside the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Exodus xxxii. 25, 26.) The Tabernacle was divided into three parts. In the outer court the sacrifices were offered; in the next, which was called "The holy place," there were the golden candlestick, and the altar of incense, and the table of shewbread; in the next, which was called "The holy of holies," there was only the Ark, or box made of shittim wood, and covered with pure gold, over which there rested the Cloud of Glory, and inside of which was placed the Book of the Law, a Pot of Manna, and Aaron's Rod that budded. Thus for many hundreds of years,—first in the Tabernacle, and then in the Temple,—the Book of the Law was preserved in the Ark beneath the mercy seat of gold, sprinkled over seven times a year with blood, and the Shekinath, that wondrous cloud of God's Holy presence. This shows us how JUST and HOLY is our God! and how full of LOVE; for while the Book of the Law was so precious that no "jot or tittle" could be lost, yet through the BLOOD OF THE LAMB, and then afterwards through the "precious BLOOD OF CHRIST," of whom the Lamb was a type, there was a way of reconciliation made for the people, and kept open for them.

When, in after years, the people of Israel rejected the Lord from being their king, and chose Saul, the son of Kish, their words were "written in a Book." No doubt this was as a public record against them. Beside them were also placed the exact prophecy of the manner in which their new king would treat them. This was written by the hand of Samuel, and "laid up before the Lord." (1 Samuel x. 25.) They made a great mistake when they chose A MAN, and refused the LORD, for their king! Their heavenly Father had watched over them, protected them, delivered them from their enemies, fed them, given them water to drink out of the hard rock, and led them safely out of the land of Egypt, through the wilderness—notwithstanding all their murmurings—and brought them into the land of Canaan, a good and beautiful land, "flowing with milk and money." A great many people are now very like the Israelites. They do not like to do God's will, and think His yoke must be very hard to hear. What does Jesus say? "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and MY BURDEN IS LIGHT!" The Lord is the best Guide, and the kindest Master; for He is a True Friend. Satan, the false king, may deceive us with many a glittering pleasure, but underneath the glitter is hid a bitter

sorrow—sorrows that you will never know, if you now give your heart to Jesus, and always let His words be your guide.

In Nehemiah viii. 8, we are told the way in which the Bible ought to be read, both in private and in public—"So they read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading." There was a pulpit of wood erected out in the street, before the "water gate." Ezra stood in this pulpit, and "opened the Book in the sight of all the people (for he was above all the people), and when he opened it, all the people stood up." As the people heard the words of the law, they wept, for it brought to their remembrance all the sins of many past years. But "the Levites stilled the people, saying, 'The day is holy unto the Lord your God; mourn not nor weep neither be ye sorry; for the joy of the Lord is your strength.' Then all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that the Lord had declared unto them." You see the Lord wants to make us *VERY HAPPY* all the time we are reading His word, and when we are serving Him too. We ought to be *ALWAYS* living for Him, and then we should be *ALWAYS* happy! I heard of a little girl once, who used to love to hear of Jesus. Her mother would take her on her knee, and read to her sweet

Bible stories of the tender Saviour's love, and used to teach her to THANK God for all His kindness, and to PRAY to Him for His blessing. One day the little girl was going out to drink tea with some of her little friends, and was just ready dressed, waiting for the carriage. She was sitting in the nursery, playing with her doll, and chatting to the nurse about all the fun she was going to have, when the door opened, and in came her mamma, and said, "My child! you cannot go to-day, because something is the matter with one of the horses; so you could not go in the carriage, and it is impossible for me to arrange your visit. You cannot go, dear child, so there is no use thinking about it any more." Now, what did the little girl do? Did she cry, and get very angry, or very unhappy? No! She began to SING! Presently the nurse turned round, and said, "Is that my little Daisy (Daisy was her name) singing? instead of crying?" "Yes, nurse," said the little girl, "I have got SINGING in my heart all the time!" Daisy was a happy little girl, was she not? She had a SONG IN HER HEART! and she could sing away her troubles. Shall you and I ask Jesus to make us like Daisy? with our hearts FULL OF SINGING all the way?

A certain king—of the name of Jehoiakim—had led astray the whole nation of Judah, over whom he reigned, by both example and precept. The Lord sent a prophet to him with

a Book containing God's sentence against him, on account of his wickedness. This Book was read first to the people, then to the princes, and lastly to the king. "Now the king sat in the winterhouse in the ninth month : and there was a fire on the hearth burning before him. And it came to pass, that when Jehoiakim had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." (Jeremiah xxxvi. 22.)

Poor deluded king ! He tried to put away the sentence that was written against him, by cutting up the Book with his penknife, and then burning it in the fire ! It is needless to say that such an attempt was worse than useless ; for God sent the prophet Jeremiah another message. He said to him, "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned." Verse 29 to 31 will tell you what the Lord said. "Then took Jeremiah another roll . . . and Baruch wrote from the mouth of Jeremiah all the words of the Book which Jehoiakim king of Judah had burned in the fire : and there *were added besides unto them* many like words." (Verse 32.) The penknife and the winter fire could not take away the judgment from him. Like the ostrich hiding its head in the sand, he tried to escape from the vengeance that was pursuing

him. All in vain. He should have "fled for refuge" FROM HIS SINS to Jesus, and then he would have escaped the punishment. As we go through life, we must not only read *one* part of the Bible, or another over and over again always, leaving out some Books in it, and choosing others; but we must ask God to make us love it ALL, and to make it very plain to us. We must ask too for grace that we may be *obedient* to His will; and if we thus come *believing* in the Name of Jesus, our sins are all forgiven, every punishment for the past breaking of the law is averted, and God talks to us as His "Friends." (John xv. 14, 15.)

When the Lord Jesus was in the Jewish Synagogue on the Sabbath day, He "opened the Book," and read from Isaiah lxi. (Luke iv. 17, 20.) And "all eyes were fastened on Him." Oh! what reading *that* was! from His *heart* the blessed Saviour read out to the listening congregation the glorious truths, that He had come into the world to save sinners, to heal, to redeem, to comfort, all who were in need of HIM. So He still speaks to us, and teaches us out of His most precious word. Let us hear and love His voice.

If *everything* that Jesus Christ said and did when He was on earth could be written down, the Apostle supposes "that even the world itself could not contain all the Books which should be written." (John xxi. 25.)

| | | |
|----------------------|-----------|-----------------------|
| Book of Remembrance, | . . . | Malachi iii. 16. |
| Book of Life, | | Philippians iv. 3. |
| | | Revelations xx. 12. |
| | | Revelations xxi. 27. |
| Book of Law, | | Joshua i. 8. |
| Book of Judgment, | | Revelations xxii. 18. |

The Book of Remembrance teaches us that God loves to hear His people talking together of Himself.

The Book of Life shows us that no one's name, who is a humble child of God, can ever be lost, but it is treasured up till the last great day, and will be found registered in God's great record, among the happy names of those who *have* eternal life.

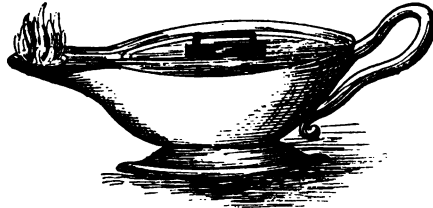
In Acts xix. 19, we read that many of the Jews and Greeks dwelling in Ephesus, who heard Paul preach, and saw his miracles, and "believed," and "confessed," brought their idolatrous Books together, and "burnt them before all men." When they believed in the Lord Jesus Christ, they renounced all their wicked doings publicly.

" More love to Thee, O Christ,
 More love to Thee :
 Hear Thou the prayer I make
 On bended knee ;
 This is my earnest plea—
 More love, O Christ, to Thee !
 More love to Thee !
 More love to Thee !

“ Once earthly joy I craved,
Sought peace and rest ;
Now Thee alone I seek,
Give what is best.
This all my prayer shall be—
More love, O Christ, to Thee !
More love to Thee !
More love to Thee !

“ Let sorrow do its work,
Send grief and pain ;
Sweet are Thy messengers,
Sweet their refrain,
When they can sing with me—
More love, O Christ, to Thee !
More love to Thee !
More love to Thee !

“ Then shall my latest breath
Whisper Thy praise,
This be the parting cry
My heart shall raise—
This still its prayer shall be—
More love, O Christ, to Thee !
More love to Thee !
More love to Thee ! ”



THE LAMP.

WE read about LAMPS very often in Scripture; but you must not think that the Lamp used by the people in Palestine, where the Bible was written, was like the one in your dining-room or drawing-room. It was a little thing about as large as my hand, and just like the one in the picture here. In the spout a tiny wick burns, which looks as if it could not be of much use, but as the Lamp is full of oil, there is more light from the little wick than you would think.

(Judges vi. and vii.) Gideon told his brave little army of three hundred men to “put Lamps within their pitchers,” when they went forth to fight against the great host of Midianites. At the given word of command, each man broke his pitcher, held the Lamp in his left hand, blew with the

trumpet which he had in his other hand, and shouted, "The sword of the Lord and of Gideon." The sudden light from the three hundred Lamps, and the sudden noise of the breaking of the earthenware pitchers, with the trumpet-blast and the shout, startled the host of the Midianites who lay sleeping in their tents, and so terrified them that they fled from the Israelite soldiers, and were pursued by them, overtaken, and numbers slain. Thus the country was delivered from a most cruel enemy who had long been robbing them of their food and cattle, and persecuting them mercilessly in many ways. The yoke which was too hard for the Lord's people to bear, was taken away by this brave attack in the middle of the night, when Gideon and his men went out in the name of the Lord, to resist their enemy as He should guide them. What do we learn from the story of Gideon's three hundred little Lamps shining out in the dark night? We learn a good many things. First, we should each have a little Lamp shining for Jesus, showing by our conduct and conversation every day that we belong to His kingdom, and that we are His brave soldiers. A little girl once said, "I won't get angry, because Jesus would not like it." A little boy, who used often to go and pray all by himself, was asked why he did so, and he said, "because then I can talk to Jesus, and He makes me so happy." These children were recruits in God's

great army, and were letting their little Lamps shine for Him.

Second, because we must be very brave and not afraid of what any other boy or girl may say when we are trying to do right. We must go straight forward, like Gideon's men, and God will take care of us.

“ Ask the Saviour to help you . . .

He will carry you through.”

“ Resist the devil, and he will flee from you.”

What is the Lamp that God wants you to carry about with you wherever you go? You will find an answer to that question in

Psalm cxix. 105 ; and

2 Samuel xxii. 29.

Proverbs vi. 23.

Isaiah lxii. 1.

God's word will always give us light even in the very darkest hours, and in the most perplexing circumstances. In that precious book we find a sure guide. Jesus said, “ Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.” (John v. 39.)

Moses and Aaron took charge of these Lamps. They were in the tabernacle, and were made of pure, beaten gold. They were never to be useless, but always lighted.

(1 Samuel iii. 3.) Samuel used to help Eli to keep the beautiful Lamps burning in the temple. It was the little work he had learned to do for Jesus. Will *you* serve the Lord, and do some work for Him?

Exodus xxvii. 20.

Exodus xxv. 37.

Numbers viii. 2, 3.

(1 Kings vii. 49.) Solomon made Lamps of gold for the Temple.

Did you ever see a lighthouse? It is very tall, and very high, like this picture,



and has great revolving Lamps (that move round and round by machinery), which shed out a great brilliant light for many, many miles across the sea ; and so warns the ships not to come too near the dangerous rocks that often are hidden under the water round the coast. A lighthouse keeper was obliged to go on shore one day for a little while, so he left his little girl, whose name was Mary, to take charge of the lighthouse till he returned ; and when he went away, he said to her, "I shall be sure to come back long before it begins to get dark." Away he went, and hour after hour passed, but little Mary sat in the great lonely lighthouse all by herself, for she had no mother. Presently the wind began to blow, and the waves dashed against the rocks, the thunder rolled, and the lightning flashed out. The darkness gathered over the sky, and night was coming on very fast, but still no father came back, and little Mary was dreadfully frightened as she sat all alone in the lighthouse in this great storm. At last she began to think of the ships that she had often seen sailing on the sea, and she remembered what her father had told her about the Lamps shining to keep them from being wrecked, and to show them the way safe home. To-night no one was there to light the Lamps, and what could little Mary do ? She found a very long taper such as her father used for lighting, and she toiled away up

the winding staircase, round and round,—two hundred stone steps she had to climb before she had done her work—at last she reached the top. But, oh! poor little Mary! she was too small to reach the Lamps! even with this long taper in her hand, though she stood on tiptoe, and held her hand as high as she could. Still the Lamps towered over her head. What was Mary to do now? She went all the way downstairs again, and took the great family Bible in her arms. Upstairs she climbed again carrying the big Bible. When she reached the top this time she was very tired, but she put the Bible down very gently on the floor, and stood up on the top of it, then she reached up her little hand, and stretched out the taper. This time the match had done its work! *Out* shone a great, brilliant, glowing light, then another, and another, until all the Lamps were shining over the dark, stormy sea. All this time Mary did not know where her father was, or what he was doing; but I can tell you all about him.

Some men, who are called *wreckers*, because they like to go on board the wrecking ships and plunder them, saw the lighthouse keeper that afternoon coming from the town, and they said, “We will hide him in a cave, and tie up his hands and feet, then he cannot light the Lamps, and the ships cannot be saved, and so we shall get some plunder.” They caught

and imprisoned the keeper among the rocks, and meant to keep him there all night—that was why he did not come home to his little Mary. But all of a sudden these wicked men saw the Lamps shining out from the top of the high lighthouse! How full of rage and anger they were! but that was of no use. They could do no more harm that night, so they cut the ropes that bound the keeper's hands and feet, and they let him go. Back he came to his little home in the lighthouse and found Mary sound asleep, and very tired, in a chair by the fire, for she did not like to go to bed till her father came home. She was woke up with the feeling of her father's arms round her, and his loving kiss on her forehead. "My little girl," he said, "you have saved your father, and you have saved the big ships, too!" Wasn't Mary pleased that she had lighted the Lamps? I know that you do not live in a lighthouse; but I know that if you will believe in the Lord Jesus Christ, and love Him, and serve Him every day, you will be doing a great work for Him down here, glorifying His name, and helping to save precious souls, and then you will dwell with Him above, where there are no more storms or darkness, but ceaseless light, and perfect happiness.

Matthew xxv. 1 to 4.—The five wise virgins took *oil* in their Lamps, but the five foolish virgins took *no oil* with them.

This terrible mistake banished the foolish women from the Bridegroom's presence, and from the beautiful feast. All of them were invited to come, but the foolish ones did not get ready, and so they never got in.

The Lord says to you, "Be ye also ready, for the Son of Man cometh at an hour when ye think not."

"Our Lamps are trimmed and burning,
Our robes are white and clean,
We've tarried for the Bridegroom,
Oh, may we enter in?
We know we've nothing worthy,
That we can call our own :
The light, the oil, the robes we wear,
All come from Him alone.

Behold, the Bridegroom cometh !
And all may enter in,
Whose Lamps are trimmed and burning,
Whose robes are white and clean.

"Go forth, go forth to meet Him !
The way is open now,
All lighted with the glory
That's streaming from His brow.
Accept the invitation,
Beyond deserving kind ;
Make no delay, but take your Lamps,
And joy eternal find.

“ We see the marriage splendour
 Within the open door ;
We know that those who enter
 Are blest for evermore.
We see He is more lovely
 Than all the sons of men ;
But still we know the door, once shut,
 Will never ope again.”



THE SHORE.

FOUR TIMES THE SHORE IS MENTIONED IN THE GOSPEL NARRATIVE OF THE
LIFE OF OUR SAVIOUR ON EARTH.

- | | | |
|---------------------|---|------------------------|
| 1. Matt. xiii. 1-2. | | The place of TEACHING. |
| 2. Matt. xiii. 48. | „ | SEPARATION. |
| 3. Mark vi. 53-56. | „ | HEALING. |
| 4. John xxii. 4 | „ | SUPPLY. |

In Acts xxvii. 39-44.

A Haven of SAFETY.

(1st) In Matt. xiii. 1-2, we read that JESUS was in a little

ship, while "multitudes stood on the SHORE." The Lord Jesus was *teaching* the multitudes. By means of seven parables He brought before them the lessons He desired that they should learn. We should come much to the Lord for fresh *teaching*. He loves to give it. "Line upon line, and precept upon precept; here a little and there a little."

(2nd) The seventh parable was a picture of truth drawn from THE SHORE.

Matt. xiii. 48. It taught SEPARATION. "They gathered the good into vessels, and cast the bad away. So shall it be at the end of the world." When the net was drawn to the SHORE, the good fish were separated from the bad. The righteous and the wicked must each take their own place at last—the one on the right hand, and the other on the left. See Matt. xxv.

Let us obey the command now, "Come out from among them, and be ye SEPARATE, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 4.)

(3rd) Mark vi. 53-56. The place of HEALING. The people thronged around the Lord beside the Shores of Genesaret that they might obtain HEALING for *themselves* and for their *friends*. They "ran"—they "followed" Him—they

“carried the sick”—they “laid them in the streets”—they “besought” Him. These sorrowing and suffering ones were in earnest, and they *obtained* the blessings they wanted there and then. On this SHORE Jesus healed “as many as touched Him.”

An English proverb says, “Exceptions prove the rule.” But there were NO “exceptions” here to prove GOD’S rule. Every one was healed. We too may bring our sorrows, our cares, our sicknesses, our sins to Jesus. He will heal. For “Jesus Christ is the same yesterday, to-day, and for ever.” (Heb. xiii. 6.)

(4th) John xxi. 4-12. Here the Lord Jesus Christ appeared on THE SHORE at daybreak, for the relief and SUPPLY of His toiling disciples. It was a sad experience for them—“that night they caught nothing”—and the Lord knew it. So He came to bring them His benefits. 1st, He gave them success in their work. 2nd, He provided food for themselves. He said, “Cast the net”—“Come and dine.” These were His two commands, and in each there was fulness—in each there was SUPPLY.

When our hearts are weary, or unhappy, or dissatisfied, let us come to Jesus for SUPPLY. He can give us everything. He can satisfy us. He can make us quite happy and keep us so. He can give us great success in all our work.

Acts xxvii. 39-44.

A HAVEN OF SAFETY.

Are we safe? Are we clinging to Jesus?

Is He our Saviour? If so we are safe.

For He is Almighty—and He loves His little ones. Then when the last wave—"death's cold flood"—comes to bear us away from this world, it will launch us on the great golden SHORE of ETERNAL SAFETY.

"Beneath the Cross of Jesus
I fain would take my stand—
The shadow of a mighty Rock,
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

"O safe and happy shelter,
O refuge tried and sweet,
O trysting-place, where Heaven's love
And Heaven's justice meet!
As to the holy Patriarch
That wondrous dream was given,
So seems my Saviour's Cross to me,
A ladder up to heaven.

"There lies beneath its shadow,
But on the further side,

The darkness of an awful grave
That gapes both deep and wide.
And there between us stands the Cross,
Two arms outstretched to save,
Like a watchman set to guard the way
From that eternal grave.

“ Upon the Cross of Jesus,
Mine eye at times can see
The very dying form of One
Who suffered there for me ;
And from my smitten heart, with tears,
Two wonders I confess—
The wonders of His glorious love,
And my own worthlessness.

“ I take, O Cross, thy shadow,
For my abiding place ;
I ask no other sunshine
Than the sunshine of His face ;
Content to let the world go by,
To know no gain nor loss,—
My sinful self, my only shame,
My glory all the Cross.”



THE VINE.

THE VINE is a very delicate, clinging plant. It has long twining tendrils that always stretch out seeking some support; and if there is no wall, or lattice work, or stem for them to take hold of, the Vine trails along the ground clinging to the earth. We all know that the Vine can bear delicious fruit, if it is of a good kind, and properly cared for. It has also great quantities of large green leaves growing on its branches.

In John xv. 1 to 9, the Lord Jesus Christ compares HIMSELF to the *Vine*, saying in the first verse, "I am the true Vine, and my Father is the husbandman." HIS PEOPLE are like the *branches*; and their HOLINESS like the *fruit*. If a branch

does not bear any fruit it is worthless and cast into the fire. Of what use is a withered or dead branch? It is of NO USE! For this reason the Lord Jesus Christ says, "Abide in me, and I in you." "He that abideth in Me, and I in him, the same bringeth forth much fruit, *for without Me ye can do nothing.*"

If you read the fifteenth chapter of Ezekiel you will see that the branches are very worthless in themselves. The wood is so weak that you cannot even make it into a peg to hang something on. So that the only use of the Vine is to bring forth fruit. We may learn from this that if we are not living holy lives for Jesus, our life is being wasted, and by-and-bye the poor withered branch will be cut down; but if it brings forth plenty of sweet fruit, then the Lord is pleased, and we are happy, and His people are refreshed and comforted, and many poor sinners are drawn to the loving Saviour.

Isaiah v. 1 to 7. You see here what care is taken of the vineyard. How many things are done for it? The Master placed it on a fruitful hill,

Fenced it.

Gathered out the stones.

Planted it with the choicest Vine.

Built a tower in the midst of it.

Made a winepress therein.

All this Jesus has done for us. He has "*placed us in the fruitful hill*" of privilege. Everything we want we may have from Him; His word is our treasure; He is always near to feed and supply us. The "sun of Righteousness" shines upon us; the rain and dew of His Holy Spirit are ready to water us that we may grow, and prosper, and bring forth fruit. He has "*fenced*" our lives with His laws, precepts, commands. These laws are our greatest protection. We should say every day, "Lord, what wilt THOU have me to do?" He "*planted it with the choicest Vine.*" This is no other than the Lord Jesus Christ Himself. He is our life. We can do nothing without Him. He is the fairest of the sons of men. He is dwelling in our midst to do us good. He "*built a tower*"—this is the watch tower. "Watch and pray that ye enter not into temptation," Jesus says. Every field in the east has a small tower in the middle of it, where a boy sits to drive away the crows, or any robbers that may come, or the wild beasts that would trample down the tender plants. Satan "goeth about as a roaring lion, seeking whom he may devour." We must watch and pray that he may not destroy us with his cruel devices. He "*made a winepress therein.*" This may mean trial. Every one of the Lord's own children must be bruised and crushed. Their will must be broken. They must have crosses and trials, that the sweet

submission, love, and humility, and every other gracious virtue may flow forth. The winepress crushes the beautiful grapes ; it bruises them. So Christ was bruised "for our iniquities." We read in Isaiah lxiii. that "He trod the winepress alone ;" and now He calls on us to be patient and gentle, and *bear* the crosses He sends to us. ALL THIS the gracious, Heavenly Father does for His people, and then He "looks that they should bring forth" fruit.

An *evil Vine* is mentioned in Deuteronomy xxxii. 32, "Their Vine is as the Vine of Sodom, and of the fields of Gomorrah ; their grapes are grapes of gall, their clusters are bitter : their wine is the poison of dragons, and the cruel venom of asps." This is very different from the holy Vine planted by the Lord. We should ask ourselves very earnestly, "To which of these two classes do I belong ? to the *evil* or the *holy* ?" The Lord is looking to see what fruit we bear. In Jeremiah ii. 21 He grieves over the "degenerate plant of the strange Vine ;" and in Hosea x. 1, "Israel" is spoken of as "an empty Vine." In James iii. 12 the question is asked, "Can a Vine bear figs?" and in Zechariah viii. 12 the Lord Himself promises, "your Vine shall give her fruit."

Just as the fruit of the Vine is very refreshing, beautiful to look upon, and sweet to taste, so it is with the True Vine. His words, His love, His sympathy, His friendship, His

atonement, His righteousness, are very satisfying to the human heart. They revive and refresh the needy soul; and they are given quite *freely*. "Whosoever will" may drink and live; to every one the call comes, "O taste and see that the Lord is good." A poor girl was very ill. She lived in a little cottage in the country. Sometimes when her mother used to walk into the town along the high road, she used to pass a beautiful garden, where there were fine hothouses, and where she could see through the glass large bunches of grapes hanging on the Vines. One day she worked very hard at the spinning wheel, and earned half a crown; this money she took in her hand to the large glass house, and she knocked at the door. Presently the gardener came. "What do you want?" he asked. "Sir," said the poor woman, "I want very much to buy some grapes for my sick daughter. Here is half a crown; *may* I have one bunch?" The gardener answered her very roughly and sent her away, saying that he could not sell her any grapes for so little money. Away she went, very sad and disappointed. Her daughter lay on her bed very ill; her body was full of pain, and her lips parched with thirst. The poor mother set to work, earned another half crown, and took it to the gardener who had charge of the hothouses where she had seen the grapes. But alas! again she was refused. She had still brought too little money!

But, nothing daunted, the loving mother still toiled away at her spinning wheel, and soon she had three half crowns. This precious little store of hard-earned silver she took once more to the door from which she had twice been driven. This time she knocked, and knocked again. Careworn she looked, and weary, a troubled, anxious woman. The door opened—but who stood there? not the gardener this time, but a Lady. Her lovely face and gracious manner soothed, instead of terrifying, the poor stranger. “What do you want?” asked the Lady in her gentle voice, and smiled so sweetly that the poor woman found courage to reply that she greatly desired one bunch of the grapes for her sick daughter, and holding out her hand showed that she had brought three half crowns for its purchase. In a few moments the weeping mother had the joy of seeing *many* bunches of the rich, luscious grapes laid in her apron from the hand of the Lady—who was truly the owner of the fruit. “Take them,” she said, “and welcome.” “No! not the money,” she continued, when once more the half crowns were laid down before her, “take back your money. I am not a gardener. I am a Princess; and when I give, I give FREELY.” What joy entered the humble cottage that afternoon! when the gift, enriched by kind words and loving smiles, was laid before the

patient sufferer ; and it was but the beginning—"there was more to follow."

Thus, the Prince of Life freely bestows all we would ask, and infinitely more, both in the present time and in the eternity that is to come.

We find verses about the Vine in

Genesis xl. 9, 10.

Judges ix. 9, 12.

Joel ii. 22.

Mark xxvi. 9.

Song of Solomon ii. 13, 15.

Song of Solomon vii. 11, 12.

Thine, most gracious Lord,

Oh, make me wholly Thine—

Thine in thought, in word, and deed,

For Thou, O Christ, art mine.

Wholly Thine ! wholly Thine !

Thou hast bought me, I am Thine,

Blessed Saviour, Thou art mine ;

Make me wholly Thine.

Wholly Thine, my Lord,

To go when Thou dost call ;

Thine to yield my very self

In all things, great and small.

Wholly Thine, O Lord,
In every passing hour ;
Thine in silence, Thine to speak,
As Thou dost grant the power.

Wholly Thine, O Lord,
To fashion as Thou wilt :
Strengthen, bless, and keep the soul,
Which Thou hast saved from guilt.

Thine, Lord, wholly Thine,
For ever one with Thee—
Rooted, grounded in Thy love,
Abiding, sure, and free.



THE SHIP.

THERE are some beautiful stories about Ships in the Bible; but they are too long for me to write. You must read them for yourselves, or ask some one to read them to you.

Jonah i. and ii.

Acts xxvii.

Matthew xiv. 22 to 34.

Mark iv. 35 to 41.

Luke v. 1 to 11.

John xxi. 1 to 11.

Jonah got into great trouble in his Ship, because he was disobedient. He was trying to run away from his duty. But he could not escape from God. A bad conscience is the worst enemy, and he could not escape from that. (Jonah i.)

Paul was quite different. He was being taken away in the Ship as a prisoner, because he had done his duty. Wherever he went he obeyed God, by preaching the good tidings of Salvation to poor sinners; they believed his message, and many of them began to love the Lord Jesus, and turned from bad ways, to begin new, holy, and happy lives. So the men who did not love God, took him a prisoner, and carried him away to Rome. This story, (Acts xxvii.), shews that he was quite safe, even in a shipwreck, because the Lord God loved him, and was caring for him. It is a very happy thing to be a servant of God. Paul was His servant and nothing could harm him.

Did you ever make a toy Ship that was to sail upon a lake? Or did you ever go in a great Ship upon the sea? Tell me the names of some parts of the Ship.

| | | | |
|---------------------|---|-------------|--------------------|
| In a Ship there are | { | Masts, . . | Isaiah xxxiii. 23. |
| | | Sails, . . | Acts xxvii. |
| | | Helm, . . | James iii. 4. |
| | | Rudder, . . | Acts xxvii. 40. |
| | | Anchor, . . | Hebrews vi. 19. |
| | | Boats, . . | John vi. 22, 23. |

The Ship must be water-tight, and there must be plenty of food on board, if she is going a long voyage. A leaky Ship

is in great danger, for if the water comes in very much she will sink, and the people on board will be drowned.

There was once a large yard in which some large, beautiful Ships were being built. Hundreds of workmen were hewing, and cutting, and planing, and fitting, and hammering at the wood for these Ships. Presently one man said to another, "This plank is worm-eaten. Shall I put it in? or throw it away?" "Oh! it will do well enough," said the other man, "put it in with the others." The great Ship was finished, and launched out into the great ocean. It was famed for its beauty, and for its swift sailing. Many voyages it made right across the sea, from one country to another. But one day, a cry was heard,—“The Ship is filling with water,”—and in a few minutes there was no mistake about it! the water was rushing fast into her bottom. Every hand was called to the pumps, the men worked hard, but it was all of no use; the whole Ship sank, and only a few of the men on board were saved. The little worm had been slowly and surely doing its work all these years. That rotten plank had done the mischief. *LITTLE SINS* are very like that little worm. They often have very small beginnings, but if you let them go on without being checked, they will ruin you bye and bye. That is why you should be very thankful to your father and mother and the kind friends who teach you, because they

show you what will do you harm. Even if they reprove you, you should thank them, and love them for taking such pains with you. Wouldn't it have been a good thing if the little wormy plank had been taken away from the great Ship when it was being built? Yes! it would indeed. And it will be a very good thing if your friends can help you to get rid of any little faults that they see will do you harm afterwards.

In every Ship there must be a COMPASS. Did you ever see one? It has a little needle that always points to the North; and without this, the captain could not guide the Ship safely into port. Our Heavenly Father says to you (in Jeremiah iii. 4), "Wilt thou not from this time cry unto me, my Father, Thou art the guide of my youth." Again He says, "I will guide thee with mine eye," Psalm xxxii. 8. He promises to "guide our feet into the way of peace," Luke i. 79. If you take the word of God for your guide, listening to the gentle voice of the Holy Spirit, as He whispers to you of Jesus every day, you will have a very safe, happy life, and be kept from stumbling, but if you do always your *own* will, and always try only to please yourself, you will make many a slip, and have many a trouble.

The HELM for the Ship you will find in James iii. 4. The *tongue* is called the Helm! How important the helm of the Ship is! It is a wheel that is constantly watched and turned

according to the course that the ship is to pursue. So God would have us watch our lips, and take great care of our words.

No angry words.

No unkind words.

No untruthful words.

No careless words.

No complaining words.

But loving words, holy words, gentle words, peaceable words, truthful words, thankful words. Perhaps you will say, "It is so difficult always to think of the right words! The wrong words are so much easier to say! I forget, too, that they are wrong until after I have said them." Then tell the Lord Jesus that you want HIM to come and hold the Helm. Tell Him that you cannot take care of the Ship all by yourself; and He will come and watch *over* you, and watch *with* you, and watch *for* you. Then everything will be right, and "the crooked things will be made straight, and the rough places plain;" and your heart will be "kept in perfect peace," because you "trust in Him."

The ANCHOR. When a Ship returns from a voyage, and comes into the harbour, you can hear the rattling of a great heavy chain over her bows, and the sailors all seem very busy running backwards and forwards on the deck. What are

they doing? They are letting down the great anchor into the bottom of the sea, that now the Ship may be quite safe and not move any more. In Hebrews vi. 19, God tells us that *hope* in Him through Christ Jesus is an anchor sure and steadfast. It will keep our hearts quiet and safe; as King David sang, "They shall be quiet from *fear of evil*." Oh! what a happy thing it is to have our ship anchored in Christ Jesus! So safe—so secure for time and for eternity. His love will never change. His promises are everlasting.

TRUST in the Lord.

HOPE thou in God.

REJOICE in the Lord.

This is "a threefold cord not quickly broken," an anchorage that is Divinely sure.

With such a Compass, Helm, and Anchor; and with a Commander on board who can say, "Peace be still," when the storms rise, and the waves are high, all will be well with you; and you can look forward to the glories of heaven by-and-bye.

Let us find a few more verses about SHIPS in the Bible,

Genesis xlix. 13.

1 Kings ix. 26.

1 Kings xxii. 48, 49.

2 Chronicles xx. 35 to 37.

2 Chronicles ix. 21.

John ix. 25, 26.

Psalm cvii. 23 to 30.

Psalm civ. 24 to 28.

Proverbs xxxi. 14.

Dark is the night, and cold the wind is blowing,
Nearer and nearer comes the breakers' roar ;
Where shall I go, or whither fly for refuge ?
Hide me, my Father, till the storm is o'er.

With His loving hand to guide, let the clouds above me roll,
And the billows in their fury dash around me ;
I can brave the wildest storm, with His glory in my soul,
I can sing amidst the tempest—Praise the Lord !

Dark is the night, but cheering is the promise ;
He will go with me o'er the troubled wave ;
Safe He will lead me through the pathless waters,
Jesus, the Mighty One, and strong to save.

Dark is the night ; but lo ! the day is breaking,
Onward my bark ! unfurl thy every sail !
Now at the helm I see my Father standing,
Soon will my anchor drop within the vail.



THE DOVE.—Genesis viii. 9.

WHEN the waters of the great flood were abating upon the earth, Noah sent out the little Dove to seek for dry land. It soon returned, bringing an olive leaf in its mouth. This leaf was the sign of safety, and returning prosperity, and the Dove was the messenger of the glad tidings. How glad Noah must have been to see its little wings fluttering against the window-panes! He put out his hand and “pulled her in unto him into the ark.”

When the Lord Jesus Christ was upon the earth, He went down into Jordan to be baptized. As He came up out of the water, “the heavens were opened, and He saw the

Spirit descending like a Dove, and lighting upon Him." Jesus was the Anointed One; He came to bring "glad tidings of great joy," salvation to poor sinners; and when He ascended to heaven, having done his great atonement work on earth, the Holy Spirit descended on the waiting believers. Now the same gracious Spirit goes from heart to heart like the gentle Dove, breathing peace and rest, and bringing the "olive leaf" of promise into our hearts. How many a dreary waste of desert, and boundless sea of trouble He can cheer and brighten by telling us of JESUS.

David prayed, "Oh! that I had WINGS LIKE A DOVE, for then would I fly away and be at rest." Psalm lv. 6.

We are commanded to be "HARMLESS AS DOVES," in Matthew x. 16, though "wise as serpents."

If ever you are frightened, or if you are in trouble, COME LIKE THE LITTLE DOVE and hide in Jesus' arms. He will take care of you. Psalm lxxiv. 19.

The DOVES REST upon the roofs of the houses, and get covered with black dust from the smoke of the chimneys, but

when they rise up into the air and spread their wings, getting nearer the blue sky so that the sunshine falls upon them, their wings glisten like gold and silver. Psalm lxviii. 13. So the Lord says His people are beautiful in His sight when they leave behind all the dust and ashes of sin, give up naughty, wicked ways, and evil habits, for Jesus' sake. Then they shine in the sunbeams of His righteousness, and are glad and happy in His love. Just like the Dove, they mount nearer and nearer to heaven, and become quite different from what they were when they indulged every evil passion, and lived only for self instead of for God.

In Mark xi. 15, and Matthew xxi. 12, and John ii. 14, we read that the Lord Jesus Christ was very much displeased with the people who "SOLD DOVES" and other merchandize in the Temple, and drove them from it saying, "It is written, My Father's House shall be called a house of prayer, but ye have made it a den of thieves." Our heart is called God's temple. We should not have anything there that He would not like. You can pray, "Create in me a clean heart, O God; and renew a right spirit within me." A heart unwashed in the blood of Jesus, and without prayer, is like the disgraced Temple, beneath God's rebuke.


The TURTLE-DOVES were to be brought as sacrifices to the Lord.

Leviticus xiv. 22.

Luke ii. 24.

Genesis xv. 9.

THE OSTRICH.


HE Ostrich is a very tall bird, with a very long neck, and very long legs. But though it is so big it is a great coward at heart! For when any danger threatens the Ostrich it will run a long way, and hide its head in the sand. The danger is not lessened because the Ostrich is hiding its head: the only difference is that it cannot *see* the danger. The Ostrich is also noted for leaving its eggs in the sand quite unprotected, so that they can be stolen, or trampled under foot; or the young ones when they are hatched from the shell, may die for want of food, for the parent-bird quite neglects them.

So you see that the Ostrich is not a *pattern* for us, but rather a *warning!* for what character is so hateful as that of a coward? A bully, or in other words, *an oppressor*, is never respected, and cannot be admired; we should ask God to make us *like Jesus*, gentle and kind.

Job xxxix. 13 to 18.

Lamentations iv. 3.

THE EAGLE.

HE Eagle is very strong, very swift in flight, and can fly higher than any other bird. As it mounts it gazes on the sun.

This is why the Lord tells us in Psalm ciii. 5, and in Isaiah xl. 31, to be LIKE THE EAGLE. Looking to Jesus Christ who is the "Sun of Righteousness," we obtain strength for our daily duties; and in waiting upon Him every day, we are encouraged by the promises He gives us, and by His precious teachings.

The SWIFTNESS OF THE EAGLE'S FLIGHT is spoken of in Deut. xxviii. 49, Job ix. 26, and Job xxxix. 27.

In Deut. xxxii. 11, and Exodus xix. 4, we are told that the Eagle bears up her young ones on her wings, and thus our Heavenly Father *teaches* His children to leave behind all evil things, and prepare for Heaven; all the time supporting and strengthening them by His love.

Does the gospel word proclaim
Rest for those that weary be?
Then, my soul, advance thy claim—
Sure that promise speaks to thee!
Marks of grace I cannot show,
All polluted is my best;
But I weary am, I know,
And the weary long for rest.

Burdened with a load of sin,
Harassed with tormenting doubt,
Hourly conflicts from within,
Hourly crosses from without;
All my little strength is gone,
Sink I must without supply,
Sure upon the earth is none
Can more weary be than I.

In the ark the weary dove
Found a welcome resting-place,
Thus my spirit longs to prove
Rest in Christ, the Ark of grace.
Tempest-tossed I long have been,
And the flood increases fast;
Open, Lord, and take me in,
Till the storm be overpast.

METALS.

HOW many metals are there? Can you tell me?
There are FIVE—
GOLD, SILVER, BRASS, COPPER, IRON.

GOLD.

Gold is the most precious of all metals. It was found beside the river that watered the garden of Eden (Genesis ii. 11, 12.) It was used for the furniture of the Tabernacle in the wilderness, and in the dress of the High Priest. How many times is gold mentioned between Exodus xxxv. and xl.? and to how many different uses was it applied? You will see that gold was used for the Ark, the Mercy Seat, the Vessels, the Altar of Incense, the Candlestick, and the Table of Shewbread; and in the dress of the High Priest for the Mitre and Breastplate.

If the teacher is at all disposed to give instruction on the spiritual teachings that may be derived from these various types, there are books that afford much useful information, published with coloured sketches of the different parts of the Tabernacle.

How many times is gold spoken of in the account of the building of the Temple? (See 1 Kings vi. vii.)

Eliezer brought to Rebekah beautiful golden gifts, when he came to win her for Isaac (Genesis xxiv. 22, 30, 53.) How surprised Rebekah must have been to receive such presents from a stranger! But she did not refuse them; she accepted the gifts, and she accepted the invitation to return with Eliezer, and become Isaac's wife. She said, "I will go;" and then she went away from all her own friends and relations to a strange land, because she *believed* that Isaac was good and great. She believed Eliezer's story, and took the golden presents as a token of the good things that lay before her in the other land. And she was *not* disappointed! The promises and the blessings God gives us here are just little tokens of the glorious home that is being prepared for His people.

We read that in that Home there will be crowns of gold (Revelations iv. 4), and streets of gold (Revelations xxi. 21.) Would you not like to belong to that Home? Would you not like to have God's riches that will endure for ever and for ever? Then you must accept His precious promises NOW. They are being offered to you by His servants, as Eliezer offered the treasures to Rebekah. Make God's word YOUR OWN. Say "That little verse is for ME; and this little

command is for ME; and that little promise is for ME." He likes you to trust Him like that. A gentleman who had several children was going away from home one day; and before he went, he called all his children to come to him, and then he said to them, "I am going away from home; perhaps I shall be away a long time. What would you like me to bring you when I come back? You may all choose something." The children all looked very pleased, and smiled at their father, and at one another. Presently the biggest little girl came close to her papa, and whispered, "Papa, I should like to have a little canary, that would live in a pretty cage, and sing to me every day!" "Very well, my child," answered her father, "you shall have it." The little girl clapped her hands and was very happy. Then the biggest boy said, "I should like to have a spade, that I may dig in my garden, and help the flowers to grow." Another child said, "Father, I want a hoop to trundle along the road;" and another little tiny child said, "Please give me a pretty new doll." "Yes, my children," said the kind father, "you shall all have what you ask to-day, because I PROMISE to give you the canary, and the spade, and the hoop, and the doll." How delighted the children were! But presently they said, "Charlie! how was it that *you* did not ask papa for anything? He told us ALL to ask." "Oh!" said Charlie, "I thought that

very likely he would forget, or change his mind, and so it was of no use. I know what I should like—a very nice Pilgrim's Progress, with beautiful coloured pictures in it. But I shall not ask for it. It is not worth while." By-and-by, the kind father came home again, and he called out, "Mary! Johnnie! Emmie! Janie! Come here, and get your presents. There, my Mary, is your canary. You know I PROMISED it to you." And he gave Mary her pretty little yellow canary in a shining gilt cage, with a little drawer for its food, and a dish for its water. Soon it began to sing, and Mary was so happy, she kissed her papa and thanked him for his present. Johnnie was given his spade, Emmie her hoop, and Janie her new doll. Only Charlie was left out. How sorry he was! he was very much disappointed. Tears ran down his cheeks, and he said, "I thought after all that papa would bring me something that I should like too!" But you see he was a foolish little boy because he would not ask, when his father told him to ask. HE DID NOT MAKE USE OF HIS FATHER'S PROMISE. So when the others were satisfied and happy, he was crying and very UNHAPPY. You must not treat God's promises in His word as the foolish little boy treated his kind father's promise! and so lose all the good things He is willing to give to you for His dear Son's sake.

CHAINS OF GOLD were { Joseph. Genesis xli. 2.
given to { Daniel. Daniel v. 29.

These costly ornaments were given as a mark of great honour to these two men. They proved the King's favour. In Proverbs i. 9, they are compared to Divine wisdom, imparted to the believer, in Christ Jesus. His wisdom received from God is like a beautiful gold chain of many links. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." (James i. 5.)

THE QUEEN OF SHEBA BROUGHT GOLD

to King Solomon. (1 Kings x. 2.) She came from a far distant country to see and to hear all she could of his greatness, riches, wisdom, and power. Solomon did not *need* the Queen of Sheba's Golden gifts, but she brought them to show her friendship and her loyalty.

The Wise Men from the East brought to the Saviour gifts of Gold, and frankincense, and myrrh. (Matthew ii. 11.)

| | | | |
|--------------------------------------|---|-----------|---|
| Offerings of Gold were brought to | { | Moses . | Exodus xxv. 2. |
| | | Solomon . | { 1 Chrn. xxviii. xxix. 2. 2 Chronicles v. |
| | | Ezra . | Ezra viii. 17. |
| | | Nehemiah | Nehemiah vii. 71. |

FOR THE LORD.

All these stories show us that God loves to accept what His children bring to Him, out of gratitude and love. What can *you* give to the Lord Jesus? Can you give Him a little bit of Gold as a thank-offering for His many kindnesses to you. You may give Him

Your LOVE.

Your SELF-DENIAL.

Your PRAISE.

Your THANKSGIVING.

Your OBEDIENCE.

All this is precious, like the Gold, when it is offered in the name of Jesus.

GOLD IS COMPARED TO

| | | |
|----------------------------------|---------|----------------------|
| The trial of our faith, | | 1 Peter i. 7. |
| Knowledge, | | Proverbs viii. 10. |
| Salvation, | | Revelations iii. 18. |
| Righteousness of saints (given), | | Psalms xl. 5, 9. |
| God's word, | | Psalms cxix. 72. |
| Loving favour, | | Proverbs xxii. 1. |
| Wise speech, | | Proverbs xxv. 11. |
| The Lord's people, | | 2 Tim. ii. 20. |

Some of these passages show us that as gold is *very costly*, and that as it *must pass through the fire*, so HIS PEOPLE are

very precious, bought with His precious blood, and they must be tried with many crosses down here (like the gold in the furnace), to prepare them for the glorious city above. Others teach us the same lesson of FAITH, others of HOLINESS, and others of GOD'S WORD, and HIS RIGHTEOUSNESS and FAVOUR.

But we have some instances in Scripture of the

EVIL USE OF GOLD.

In Exodus xxxii. 2 to 4, we find that Aaron, the High Priest, summoned the people together, and told them to bring to him all the golden earrings that had been given to them before they left the land of Egypt. These were brought to him, and out of them he made a golden calf, that they might fall down and worship it; telling them that this was their God who had brought them out of the enemy's country. When Moses heard the singing, and saw the dancing at this great festival below the mount, where he had been talking with God, and receiving the commandment, "Thou shalt not make to thyself any graven image," he "took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." (Exodus xxxii. 20.) God was very angry with the people for such a misuse of their treasures, and punished them for it, by the death of "three thousand men." (ver. 28.)

Achan stole a WEDGE OF GOLD, and hid it beneath his tent. (Joshua vii. 21.) But he could not hide his sin from God ; he was called out before the whole host of Israelites, and stoned to death, and his possessions burnt. (ver. 24, 25.) What a sad lesson this teaches us, but a very true one—does it not ? That sin *must* be punished. “The wages of sin is death.” (Romans vi. 23.) And that we cannot possibly conceal our sins, however clever we may be, for God has said, “Be sure your sins will find you out.” (Numbers xxxii. 23.)

Nebuchadnezzar made an IMAGE OF GOLD, which he commanded every one to fall down and worship, at the sound of the musical instruments. (Daniel iii. 1.)

Belshazzar, another great king of Babylon, drank out of the GOLDEN VESSELS which he had brought from the temple of God, in Jerusalem. This wickedness—first robbery, and then desecration—did not pass unpunished, for that very night an army of Persian soldiers marched into his city, and killed himself and all his courtiers who were feasting with him. (Daniel v. 1 to end.)

We are told in James v. 3, that GOLD AND SILVER may become cankered, and rusted ; and we are also told in Matthew vi. 20, that we are to “lay up for ourselves treasures in Heaven, where neither moth nor rust can corrupt, and where thieves do not break through nor steal.”

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.

The consecrated cross I'll bear,
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.

Upon the crystal pavement, down
At Jesus' piercèd feet,
With joy I'll cast my golden crown,
And His dear name repeat.

O precious cross ! O glorious crown !
O resurrection day !
Ye angels, from the stars come down,
And bear my soul away !

SILVER.

Silver is much used for money. We constantly read of it in Scripture in this way. We read of it also in use for different parts of the Tabernacle, and Temple for Vessels, for Trumpets, and also as a type of other things that are far more precious than even this precious metal.

| | | |
|-------------------|---|-------------------|
| Tabernacle, . . . | { | Exodus xxvi. 19. |
| | { | Exodus xxvii. 17. |

Temple, 1 Chronicles, xxviii. 14 to 17.

| | | |
|-----------------------|---|----------------------|
| It was brought as an | } | Numbers vii. 13, 19. |
| offering to God, from | | Exodus xxxv. 24. |
| the Israelites, . | | |

Do you not think that it is a great honour to be allowed to give part of our Silver to God? These people were no losers because they laid down these handsome gifts at the Lord's feet, for the Lord has promised that whatever we lend to Him He will repay.

The King Jehoshaphat received PRESENTS OF SILVER as a tribute from the Philistines. 2 Chron. xvii. 11.

| | | |
|-------------------------|---|--------------------------|
| Hezekiah gave Silver to | } | . . . 2 Kings xviii. 15. |
| the King of Assyria, | | |

Gehazi, the wicked servant of the prophet Elisha, ran after Naaman's chariot, to obtain from him some SILVER ON FALSE PRETENCES. (2 Kings v. 21, 22.) He said that his master wanted clothes and money to give to some poor men who had come to stay with him. Naaman believed the story, and gave him what he desired. The dishonest servant brought home his ill-gotten treasures, and hid them in a tower, and then he went to stand before his master as though nothing had happened. Elisha, however, knew all about Gehazi's theft, and after telling him that he knew both his act and his

covetous intentions, prophesied that the "leprosy of Naaman should cleave unto him, and to his seed for ever." (Ver. 26, 27.) Thus the deceitful schemes of a wicked man were suddenly brought to an untimely end. He did not gain anything by his untruthfulness. Shall we remember all through life that deceit, dishonesty, and covetousness can NEVER prosper? God's curse rests upon such conduct.

It was the same with Judas Iscariot. He followed the Lord Jesus all through His life amongst the disciples, and then he accepted the bribe offered him by the priests, of "THIRTY PIECES OF SILVER," for the betrayal of Jesus. In the garden of Gethsemane Judas kissed his master before all the wicked soldiers and the disciples, but the kiss was not a heart of friendship, it was a sign of hatred; for the next moment the band of men whom Judas had brought seized the gentle Saviour, and led him away captive to the judgment hall. Thus Judas earned the money that had been offered him; but it did not make him any happier, for we read that he "brought again the thirty pieces of Silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood" . . . With the money which in his misery "he cast down in the temple a field was bought "to bury strangers in," and in this field Judas Iscariot hanged himself. What a

miserable end! (Matthew xxvii. 3 to 9; Acts i. 18.) He had sold his Saviour—sold his happiness—sold his own soul—for “thirty pieces of Silver.” Does not this remind us of the solemn question asked in Matthew xvi. 26—“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

We are told that he that “loveth Silver shall not be satisfied with Silver.” Ecclesiastes v. 10.

SILVER IS ALWAYS MELTED and purified in the fire. The refiner sits over it, purging away the dross, until he can see his own features reflected in the white, shining liquid; and then he knows that his work is done. The heat of the fire melts the Silver, then the dross rises to the top, and is taken away; thus the Silver is refined. And so the Lord tells us, in Malachi iii. 8, that He will purify His own people. The fire is like the trial that comes so often to us. Even children have to do some things that they do not like, and sometimes they have to bear very heavy little crosses. But the Lord Jesus *lets* the trial come, that they may be made holy, and patient, and gentle, like Himself. So what shall we do? Shall we resist, and struggle, and say, “No! I won’t!” or shall we be quite still and quiet, like the beautiful Silver, waiting patiently until God has finished His work in us, and is ready to take us home to His bright Heaven? I knew a little girl who had

a dreadful fall all the way down the stairs one day, and after that she was not able to walk about any more, for she had hurt her back very much. All day long she was obliged to lie on the sofa year after year. But do you think she was very unhappy? Oh! no. Everybody liked to come and see her, for she never complained. She was very patient, and very happy too. She was always smiling, and often singing. Her father and mother used to call her their "Sunbeam." Her little heart seemed to overflow with thankfulness to God for all His goodness to her. She always thought of the *mercies*, instead of the *crosses*. Sometimes the tears would run down her cheeks when she was in great pain, and then her little voice would be heard praying to the Lord Jesus to make her good, and not let her be impatient. Every little boy and girl ought to be like Jesus, "meek, loving, lowly, mild;" and He can give the grace that they need for this likeness.

SILVER IS COMPARED TO

| | | |
|-----------------------|---|-------------------|
| Wisdom, | { | Proverbs ii. 4. |
| | | Proverbs iii. 14. |
| | | Proverbs xvi. 16. |
| Tongue of the Just, . | { | Proverbs x. 20. |
| | | Proverbs xxv. 11. |

SILVER TRUMPETS

were used by Moses and Aaron to call the people together in the wilderness. (Numbers x. 1 to 10.) These trumpets were blown to

Call the people together.

For an alarm.

And in the day of gladness.

How solemn was their sound! How eagerly the people must have listened to their notes! So God still speaks to us through His own word. The sound is true and clear. There are no false notes there. Let us listen to Him, and love His voice, and willingly OBEY HIS CALL!

“ In some way or other
The Lord will provide :
It may not be *my* way,
It may not be *thy* way ;
And yet, in His *own* way,
The Lord will provide.”

“ At some time or other
The Lord will provide :
It may not be *my* time,
It may not be *thy* time ;
And yet in His *own* time,
The Lord will provide.”

“ Despond then no longer,
The Lord will provide ;
And this be the token—
No word He hath spoken
Was ever yet broken :
The Lord will provide.”

“ March on then right boldly,
The sea shall divide ;
The pathway made glorious
With shoutings victorious,
We'll join in the chorus,
The Lord will provide.”—*Mrs Cook.*

B R A S S.

Brass was one of the offerings accepted with the gold and silver, at the time when the Israelites passed through the wilderness. This metal was used for making

THE BRAZEN ALTAR.

In the outer court of the Tabernacle was placed the altar for sacrifice. As the Israelites approached the curtained house of God, they would see at the entrance this “ Altar of Shittim wood, five cubits long, and five cubits broad ($8\frac{1}{2}$ ft. by $8\frac{1}{2}$ ft.); the altar foursquare, and the height three cubits ($4\frac{1}{2}$ ft.) On the four corners there were horns of the same, and the com-

mand given for the whole was, "Thou shalt overlay it with Brass." "All the vessels thereof thou shalt make of Brass." (Exodus xxvii. 1 to 11.) Four rings of Brass were to be placed in the sides of the altar, that it might be carried without the touch of any human hand; and in these rings were placed—when the people were journeying—"Staves of Shittim wood overlaid with Brass." Thus the brazen altar was carried from place to place according to God's command. (Exodus xxxviii. 5, 6.) Upon this altar the Israelites were permitted to offer sacrifices, a lamb or a bullock "without spot or blemish," as an atonement for their sins. When the blood of the animal was poured out, and the burning fire had consumed its flesh, then their sins were forgiven, and they knew that God was their friend. (Exodus xxix.) This was to teach them that "without shedding of blood there is no remission." (Hebrews ix. 22.) And each bleeding sacrifice as it lay upon the altar, burning in the flames kindled upon it, was a type or picture of the Lord Jesus Christ suffering in their stead, and in our stead. For the sake of the sacrifice *they* were forgiven—for the sake of Jesus, *we* may be forgiven.

THE BRAZEN SERPENT.

During these journeyings in the wilderness the people of Israel became very unhappy, and very rebellious too—"Their

soul was much discouraged by the way"—and they "spake against God, and against Moses, and said, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light Bread." Then "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." You can imagine what a dreadful thing it must have been to these men and women camping out in the desert, to see myriads of serpents crawling in and out amongst their tents, and among their children! and then, when they found that every bite was fatal!—no wonder a wail of anguish went up to heaven, and a heart-felt confession to the Father against whom they had sinned. Now, they said to Moses, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people." How gracious the Lord was! Immediately He answered their cry, and sent them a deliverance. The command came forth, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of Brass, and put it upon a pole: and it came to pass that if a serpent had bitten any man, when he beheld the serpent of Brass, he lived." As the people looked up to the pole, and saw the

shining serpent coiled round it, the fiery pain became relieved, the fever ceased, the weakness fled away, and they were made quite whole. This was a glorious change from the state of illness and death that they had brought upon themselves just before the pole was set up. It was no doubt intended to teach them a threefold lesson.

First—Sin brings its own punishment.

Second—Confession brings forgiveness.

Third—*One look*, according to God's command, brought relief from pain, and life instead of death.

But this blessed lesson was not only for the Israelites in the wilderness; it is for us also. The Lord says to us now—and we have it in the Saviour's own words—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." (John iii. 14.) "I, if I be lifted up from the earth, will draw all men unto Me." (John xii. 32.)

| | | |
|----------|---|-----------------|
| SAMSON | { | Judges xvi. 21. |
| and | | |
| ZEDEKIAH | | 2 Kings xxv. 7. |

were both bound in FETTERS OF BRASS. One of these men was famous for his strength; the other was a king. Both had

wandered away from the paths of holiness in which God had desired them to walk, and as usual their sin brought suffering. Cruel enemies took away their sight, and then enchained their limbs.

“BRASS WITHOUT WEIGHT”

was given by Solomon as an offering for the temple. (2 Kings xxv. 16.) This reminds us of the verse in Romans xi. 14, “God loveth a cheerful giver.” He did not grudgingly weigh out a small quantity of the useful metal that God had given him, but he returned it abundantly, using it for the Lord’s service, and for His glory.

Brass was spoken of as a part of the riches of Palestine, which the Israelites were permitted to possess—“Out of the hills thou shalt dig Brass.” (Deuteronomy viii. 9.) Again, as a punishment for sin, the people were told that if they forsook the commandments given to them, there should be no rain—“And thy heaven that is over thy head shall be Brass.” (Deuteronomy xxviii. 23.) In very dry, hot weather, in Eastern countries, the sky sometimes becomes quite cloudless, and shines in something like the colour of Brass.

BRASS IS COMPARED TO

Strength for resisting sin, . . . Jeremiah i. 18.

An empty profession, . . . 1 Corinthians xiii. 1.

The feet of Jesus in His glory, Revelation i. 15.

Stand up for Jesus, Christian, stand !
Firm as a rock on ocean's strand !
Beat back the waves of sin that roll,
Like raging floods, around thy soul !

Stand up for Jesus, nobly stand !
Firm as a rock on ocean's strand !
Stand up, His righteous cause defend ;
Stand up for Jesus, your best Friend.

Stand up for Jesus, Christian, stand !
Sound forth His name o'er sea and land !
Spread ye His glorious Word abroad,
Till all the world shall own Him Lord !

Stand up for Jesus, Christian, stand !
Lift high the cross with stedfast hand !
Till heathen lands, with wondering eye,
Its rising glory shall descry.

Stand up for Jesus, Christian, stand !
Soon with the blest immortal band
We'll dwell for aye, life's journey o'er,
In realms of light on heaven's bright shore.


COPPER

is only once mentioned in the Bible. In the Book of Ezra viii. 27, we read that amongst the offerings there were "two vessels of fine Copper, precious as gold."

IRON.

After the Israelites had entered the land of Canaan, the children of Joseph complained of the portion of territory that Joshua, their leader, had bestowed upon them, saying, "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?" To this question, Joshua answered, "If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if Mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of Iron. . . . And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power; thou shalt not have one lot only; but the mountain shall be thine, for thou shalt drive out the Canaanites, though they have Iron chariots, and though they be strong." (Joshua xvii. 14 to 18.) This great promise must have been very encouraging to the tribes of Ephraim and Manasseh, just as they were settling down in a new country. Complete victory they were to expect, for GOD HAD SAID IT! and even the "Iron chariots"

were not to be any hindrance in their way. Do you know what *victory* means? When two armies are fighting, the one that overcomes the other is the victor, or conqueror. Victory is the opposite of defeat. The army that conquers is generally the strongest. And so it is in the great struggle between good and evil in this world. The strongest must gain the victory in the end. Which is the strongest? Satan, the captain of all evil, is very strong ; but God, who is both great and holy, is Almighty. Therefore He is the strongest, and His holy will *must* be triumphant in the end. May God show *us* how to be *victorious* now, through His strength! I must tell you a little story. When I went into a coffee room for working men early one evening, before the men had begun to come in, I found two boys playing at the game called "draughts." A third boy was leaning over them, looking on very earnestly. He was a bright little fellow, with a knowing, clever look on his face. I watched them all for some time, and then I asked the boy who was looking on, this question, "Whose side are *you* taking in the game?" He looked up at me very quickly, and answered immediately, "I always like to be on the WINNING SIDE!" I could not help smiling at his clever answer ; but I have often thought since of the wisdom of it. Do you not think it is a very good decision through life, ALWAYS TO MAKE SURE THAT WE ARE ON THE WINNING SIDE? If we are on



the side of right—fighting against the wrong—then we are on God's side; and if HE is our Friend, He will be our Protector, our Commander, our Guide; and “will afterwards receive us to glory.” (Psalm lxxiii. 24.) Only let us take care always to live beneath His banner, using His shield as our safeguard; remembering that we are weak, but that He is strong, and that “His strength is made perfect in our weakness.” (2 Corinthians iv. 12.) We are too weak to fight against the sin of our own hearts, and against Satan, that great enemy, by ourselves! Many people try to do this, and that is the reason why so many men and women, and boys and girls, get discouraged. They try to do right, and then they fail. This mistake is the cause of their failure. They think, “I am strong enough to fight by *myself* to-day!” and then they have a dreadful fall. Satan is too powerful for them.

A beautiful PROMISE was given to the tribe of Asher, just before the Israelites entered Canaan. “Thy shoes shall be Iron and Brass; and as thy days, so shall thy strength be.” (Deuteronomy xxxiii. 25.) If our shoes are made of Iron, no stones on the road can hurt us; and they can never wear out! So God's promise and God's strength are EVERLASTING, and can be fitted into our lives, and made exactly suitable to our thoughts, and feelings, and circumstances,—just as you get a pair of shoes fitted on to your feet!

One of the giant enemies of the Children of Israel used to sleep at night upon "an Iron bedstead." (Deuteronomy iii. 11.)

The land of Egypt, where the people of Israel were for four hundred years very cruelly treated, was called the "Iron furnace." (Deuteronomy iv. 20.)

Cruel oppression is spoken of as "a yoke of Iron." (Deuteronomy xxviii. 48); and being "bound in Iron." (Psalm cvii. 10; Psalm cv. 18.)

In Joshua viii. 31, and 1 Kings vi. 7, we see that God permitted "NO TOOL OF IRON" to be used in making either the altar of stone in Mount Ebal, or in building his temple at Jerusalem. This, no doubt, was to teach that we may neither take away from God's most Holy Word, nor add to it; and that as the tool (in building the temple) was only to be used at the quarry from whence the stone was taken, and no sound of "hammer, or axe, nor any tool of Iron to be heard in the House while it was in building," because the "stone was made ready before it was brought thither," thus in Heaven there will be no need for the chastening, preparing work of trial, that is required by us here, but that then all will be glory, as stone after stone ("living stones," 1 Peter ii. 5), perfectly chastened, finished, and complete, through the Saviour's righteousness, and the sanctifying work of the Holy Spirit, is

laid in its own place, at the feet of the Redeemer, to shine forth in His own beauty.

We read of A PEN OF IRON in Job xix. 24, and again in Jeremiah xvii. 1. A pen of Iron writes so firmly that its words cannot be blotted out. They are indelibly fixed in the parchment. If we remember this, and then contrast the 1st and 13th verses of this xviith chapter of Jeremiah, we shall see what God wishes to teach us. He says, the "SIN" of the wicked is "graven with a pen of Iron," and the "point of a diamond," but their NAMES are *written* in the EARTH! You know that when you write your name in the sand by the sea shore, the first great wave that comes rolling in blots it out, washes it away altogether, and you can never find it again. Now you see the two kinds of writing. The one is fixed, and the other is blotted out—the SIN FIXED, THE NAME BLOTTED OUT. Oh! do not let it be so with you! but rather ask God to let your SIN be "blotted out" (Isaiah xliii. 25), and YOUR NAME written safely FOR EVER in "the Lamb's Book of Life." (Revelation xx. 12; Revelation xxi. 27.)

A HOT IRON.

Some people seem so careless, and so hardened, that we are told by the Lord that they "have their consciences seared with a hot Iron." (1 Timothy iv. 2.)

AN IRON PILLAR.

God told Jeremiah He had made him like "an Iron pillar," against all who would try to overthrow His work. As an Iron pillar is very strong, and very secure, so Jeremiah was very safe with that promise. (Jeremiah i. 18.) And we may be very safe too, if we take hold of the same promise by faith in Jesus.

AN IRON GATE.

The Iron Gate of the Judean prison was quite a friend to the captive Apostle Peter! "It opened to" Peter and the angel "of its own accord." (Acts xii. 10.) It was put there to shut the prisoners in. But on this wonderful night it opened to let Peter out! Why was this? Because the Lord was with him. God made the Iron; and God gave man wisdom and skill to make the gate; and it was very easy for Him to make the gate open, that His servant might be set free from King Herod, and all the soldiers, and the people in the town, who wanted to kill him.

One more verse about Iron, and then we have finished talking about the metals.

"AS IRON SHARPENETH IRON, SO A MAN SHARPENETH THE COUNTENANCE OF HIS FRIEND." (Proverbs xxvii. 17.)

This little verse is a nice one to close the chapter with,

because it reminds us that, as a workman sharpens his tools by rubbing them against another piece of Iron, so it pleases God that His children should talk together of His Name, and of His Word, and of His loving-kindness ; and that by meeting together they cheer each other on the way ; and holy conversation, and prayer, and praise, are very good for us all,—they keep us from getting useless, or unused, like the rusty Iron !

Come ye that love the Lord,
And let your joys be known ;
Join in a song with sweet accord,
Join in a song with sweet accord,
And thus surround the throne,
And thus surround the throne.

Let those refuse to sing
Who never knew our God ;
But children of the heavenly King,
But children of the heavenly King,
Must speak their joys abroad,
Must speak their joys abroad.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Before we reach the heavenly fields,
Or walk the golden streets,
Or walk the golden streets.

Then let our songs abound,
And every tear be dry ;
We're marching through Immanuel's ground,
We're marching through Immanuel's ground,
To fairer worlds on high,
To fairer worlds on high.

THE STAR.

I AM THE BRIGHT AND MORNING STAR. (Rev. xxii. 16.)

Until the day dawn, and the DAY STAR arise in your hearts. (2 Peter i. 19.)

There shall come a STAR out of Jacob. (Numbers xxiv. 17.)

And I will give him the MORNING STAR. (Rev. ii. 28.)

In these verses we have the Star as a type, or picture, of the Lord Jesus Christ in all His glory—shining in heaven, and shining down upon His people.

The morning Star shines just before the daybreak—when the night is at its very darkest ; the day Star shines, and the watchers know the sunlight will soon follow. The morning Star is the harbinger of the day.

An old gamekeeper who was often obliged to spend his night out upon the mountains, said to me one day, “Do you know what is the darkest part of the night? It is the hour that precedes the morning. Then we look for the morning Star to shine over the horizon, and after the star has risen we see the sun.”

In the darkest period of this world's night of sin, the Lord Jesus Christ appeared on earth, the lowly Babe of Bethlehem, heralded by a multitude of the heavenly host, who praised God, saying, "Glory to God in the highest, and on earth peace, goodwill to men." (Luke ii. 13.)

The Wise Men of the East came to Jerusalem, saying, "We have seen HIS STAR in the East, and are come to worship Him. . . . And lo, the Star which they saw in the East, went before them till it came and stood over where the young child lay. When they saw the Star, they rejoiced with exceeding great joy." (Matthew ii. 2, 9, 10.)

AS MINOR TYPES OF THE LORD'S PEOPLE.

When they have reflected abroad His glory.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as THE STARS for ever and ever." (Daniel xii. 3.)

In tropical countries the sky is of a very deep blue colour at night, and is richly spangled all over with myriads of STARS, sometimes single, stationary, twinkling, and sometimes grouped together in vast masses—all this exquisite brilliancy being visible to the naked eye.

Joseph's vision, . . . Gen. xxxvii. 9-11.

Proof of God's power, . . . Job xxxviii. 31-33.

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| Worthy of our thought, . | { | Psalm viii. 3, 4. |
| | | Job xxii. 12. |
| Appeared in creation, . | | Gen. i. 16. |
| Innumerable promises | { | Gen. xv. 5. |
| fulfilled, . . . | | Hebrews xi. 12. |
| Job xxv. 5. . . . | | Job xxxviii. 7. |
| Psalm cxxxvi. 9. . | | Psalm cxlvii. 4. |
| Psalm cxlviii. 2. . | | Joel ii. 10. |
| Joel iii. 15. . . . | | 1 Cor. xv. 41. |

“ The whole world was lost in the darkness of sin,
The Light of the world is Jesus.
Like sunshine at noonday His glory shone in,
The Light of the world is Jesus.

Come to the Light, 'tis shining for thee ;
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see :
The Light of the world is Jesus.

“ No darkness have we who in Jesus abide,
The Light of the world is Jesus.
We walk in the Light when we follow our Guide,
The Light of the world is Jesus.

“ Ye dwellers in darkness, with sin-blinded eyes,
The Light of the world is Jesus.
Go wash at His bidding, and light will arise,
The Light of the world is Jesus.

“ No need of the sunlight in heaven, we’re told,
The Light of that world is Jesus.
The Lamb is the light in the City of Gold,
The Light of that world is Jesus.”



CUP.

WHEN Joseph's brethren came into the land of Egypt to buy corn, they were given all the supplies that they needed, and their money returned. But besides this, Joseph gave the command, "And put my Cup, THE SILVER CUP, in the sack's mouth of the youngest." (Genesis xliv. 2.) Early in the morning the men were pursued by messengers, who came in search of Joseph's silver Cup. All denied the charge of having taken it; but when the sacks were opened, the Cup was found in the one belonging to Benjamin. In great sorrow the unhappy little party returned to the city where Joseph dwelt; and as they told their story in bitter grief, "Joseph could not refrain himself;" and when he had dismissed every stranger from his presence,

he said unto his brethren, "Come near unto me, I pray you. . . . I am Joseph your brother, whom ye sold into Egypt." They were reconciled, fed at his table, comforted, and satisfied. The "silver Cup" not only was used to convince them of their guilt, but also to prove their reconciliation, JESUS CHRIST is *our* Joseph. If we have done anything wrong, let us come back to His arms, and confess all our sin, and He will forgive us and bless us. The brethren did not know that the Cup was in the sack ; but Joseph knew. You may have many sins, and some bad habits that you do not know anything about, but Jesus knows, and He sends after you many a call, many a command, from His Holy Word, to *return* to Him. Do not disobey. Humble yourself ; come back to His arms, and He will shield you from all guilt. He will make you very happy too with His love, and will feed you Himself. Rebels always suffer ; and people that run away from God's will, get themselves into very great trouble. The safest place on earth is living near to Jesus ; cleansed by His precious blood ; clothed in His righteousness ; taught by His Holy Spirit ; and welcomed to His happy home.

Nehemiah was the king's Cup-bearer. (Nehemiah i. 1.) His duty was to HOLD THE CUP, and taste it for the king. While he was standing in his usual place before the king, he

was *praying*. His heart was full of anxiety, but he was very busy. He must do his work ; and all the time he worked he was praying. As he stood there, God heard his desire, and granted his request. His prayer was answered, as you will see if you read the whole book of Nehemiah. He was allowed to go back to his own country and rebuild the temple, which had fallen into ruin. Does not this little story show us that our Heavenly Father is very near to us, and that we may always ask Him for anything we want. Even when we are busy we may pray. Walking, standing, sitting, lying down, kneeling. In all these attitudes, we find in Scripture that prayer may be offered, and accepted by God.

In Matthew x. 42, the Lord Jesus Christ tells us that a "CUP OF COLD WATER given in His name" shall in no wise lose its reward. Any little thing done for Jesus will be noticed, and rewarded by Him. A little kind word—a little loving look—a little act of forgiveness—a little bit of self-denial—a little patient forbearance—will not be forgotten by Him. Every little thing is of importance when it is done for Him, and He remembers it, and smiles down upon His child.

David said, in Psalm xxiii. 4, "My CUP RUNNETH OVER." He was full of gratitude, praising God for all His great

mercies. When his Cup was full it ran over, and then some other thirsty ones could get the droppings.

We read of the

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| Cup of trembling, | . | . | Isaiah li. 22. |
| Cup of salvation, | . | . | Psalms cxvi. 13. |
| Cup of consolation, | . | . | Jeremiah xvi. 7. |
| Cup of God's fury, | . | . | Jeremiah xxv. 15. |
| Cup of God's wrath, | . | . | Revelations xvi. 19. |
| Cup of His blessing, | . | . | 1 Corinthians x. 16. |

In Matthew xxvi. 39, we read that the Lord Jesus Christ drank of a very bitter "Cup" of pain and sorrow, that He might remove the curse of sin from us. So bitter it was, that in the garden of Gethsemane He prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." And then that night of agony began, when Judas Iscariot betrayed Him with a kiss, and led Him away to Caiaphas, the High Priest (ver. 57), where false witness against Him was earnestly sought, but could not be found, until two came, who said that Jesus had prophesied the downfall of the temple (ver. 60, 61.) Then Peter denied His Lord three times. This must have been a very bitter drop in that terrible cup of anguish (ver. 75.) In "Pilate's Hall" the Lord Jesus was "scourged" . . .

“stripped” . . . “clothed in scarlet” . . . “crowned with thorns” . . . “spit upon” . . . “smitten” . . . “mocked” . . . “led out to the cross” . . . “crucified between two thieves” . . . “given vinegar to drink” . . . “reviled” . . . “pierced with a spear” . . . “buried in a grave.” Was not this a “bitter cup?” And yet the gracious Saviour, who suffered all this, was perfectly pure, perfectly holy, perfectly innocent. He *allowed* the wicked people thus to mangle His body, and to ill-treat Him with their cruel words; and He *allowed* the anger of a Holy God, against SIN, to rest upon HIMSELF, that WE may be FREE! that WE may be SAVED! Could there be more wondrous love, and tender, pitying kindness, than this? Have you ever thanked and praised Him for drinking all this bitter sorrow, that you may be happy now, and for ever, and for ever. I once knew a boy who gave a great deal of sorrow to his parents, and to himself too, because he did not like good, or wise, or holy ways. When he was away from home he did many wrong things, and when he was at home he was discontented and unhappy, and could not bear to see his father and mother, and brothers and sisters, reading the Bible together, and praying together, and praising God. He grew to be a young man, and went to College. At last he wrote to his father, and said, “I am not coming home this vacation. I shall go and amuse myself somewhere else.”

His father and mother were very, very sorry. They prayed for him continually most earnestly, and every one in the house prayed too. One day the young man came home ; he went to a little Bible Reading in a neighbouring house, and there he heard once more the good old story that he had so often heard before, how Jesus had lived, and toiled, and suffered and died for *him*. The only difference was, that now for the first time he *believed* it to be *true*. So he came to his mother the next morning, and he said, "Oh! mother! I am *so* GLAD. It is all DONE. Jesus finished the work FOR ME. I never understood that before. I am so happy. What can I do to serve Him?" Then he went and looked at the Tract box, and he found a little card which he liked very much ;—*so* much he liked it that he underlined the second word of the four lines this way :—

With cheerful steps the path of duty run,
God never does, nor suffers to be done,
But what you would yourself, could you but see
The end of all things here, as well as He.

That was a happy day for every one in that large house. The young man bought a great many cards with this little verse upon them, and hung them up in every room in the house. He became the greatest comfort and joy to his parents. Dear child! if you want to serve God truly, you

must do it from a right motive—out of gratitude to Him who did so much for you—and then you will succeed; His blessing will rest upon you: and because you are free from Satan's power through faith in Jesus, you will be very happy, and by the grace of God more and more white and holy.

It was because the Lord Jesus Christ had drank so bitter a Cup for us, that He said to His disciples on the night that He was betrayed, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins;" and then "HE TOOK THE CUP and gave thanks." (Matthew xxvi. 27, 28.) Thus the Sacrament of the Lord's Supper was instituted, and we still take the bread and wine in remembrance of Him who laid down His life for us that night on Calvary.

The CUPS IN THE TABERNACLE and Temple were made of "pure gold." (1 Chronicles xxviii. 17.) Every vessel to be used in God's holy service was to be costly, precious, and true. There was to be no alloy there—no counterfeit metal. It is the same now. If we give our hearts to the Lord Jesus Christ, we must be *altogether* His,—not half-hearted—not pretenders—not hypocrites; and then He will use us for His very great glory, and let us have a useful, happy place in His house.

This is very different from the state of those to whom our Lord spoke in Matthew xxiii. 25, when He said, "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." These Pharisees appeared to be very good, and tried to put on a show of religion, in their dress, and conversation, and alms-giving. But it was all *outside*. They did not follow the Lord Jesus Christ in His holy ways; they *hated* true holiness. There are a great many people now, both grown-up people and children, who come to church every Sunday, and *look* very good, but their hearts have never been changed; Jesus has never washed them from their sins in His own blood. They do not live for Him. They do not serve Him. Some girls and boys dress very nicely, and look very clean and nice outside, but they are not good. A little girl once went out on a beautiful summer day. She had on a warm frock and jacket, and a snug little hat tied under her chin. Her cheeks were rosy, and her blue eyes so bright. She had a hoop in her hand, and she ran along very merrily for a little while. But presently the nurse wanted her to turn down another path, and the little girl wanted to go straight along the road by the palings. So what did she do? She screamed, and stamped with her foot, and got into a very great passion, and used very unkind, angry words to her nurse. You see she was full

of Angry Tempers. How grieved the gentle Holy Spirit must have been who was watching over her !

Some little Cups, that look very pretty outside, are full of untruth and deceit inside ; and God hates that sin. He offers to cleanse it away, and make us true, like Himself.

Other little Cups have got very black marks, called Sloth, inside them. They do not like to take any pains. Lessons seem very hard work, and “ I can’t ” comes every now and then !

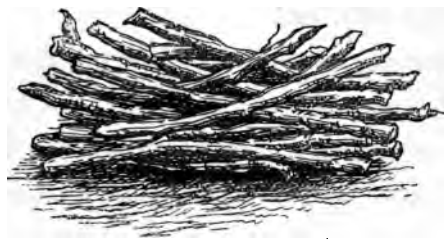
Disobedience is another ugly little cobweb in the Cup. God says, “ To OBEY is better than sacrifices.” He likes us to be VERY obedient.

Will you ask your Heavenly Father to teach you every day to please Him, and not to let you be Angry or Deceitful, or Slothful, or Disobedient ; but to give you grace and love, that you may indeed be His dear child, pleasing HIM in all that you say, and do ?

More holiness give me,
More sweetness within ;
More patience in suffering,
More sorrow for sin ;
More faith in my Saviour,
More sense of His care ;
More joy in His service,
More purpose in prayer.

More gratitude give me,
More trust in the Lord ;
More pride in His glory,
More hope in His word ;
More tears for His sorrows,
More pain at His grief ;
More meekness in trial,
More praise for relief.

More purity give me,
More strength to o'ercome ;
More freedom from earth-stains,
More longings for home :
More fit for the kingdom,
More used would I be ;
More blessed and holy,
More, Saviour, *like Thee* !



STICKS.

WHEN Elijah was in danger from the anger of King Ahab, and Jezebel, his queen, God commanded him to go and find food and shelter in the house of a widow of Zarephath. He went to the "gate of the city," and there he found the poor widow gathering Sticks, that she might bake a last little cake for herself and for her son. It was a time of famine. She did not know where she could get more food, and so she thought she would never require to gather any more Sticks to make her fire burn. But the poor widow little knew what good things God had in store for her! Elijah was coming to her house, and soon there would be no more want. "Fear not," Elijah said, "for thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse

of oil fail, until the day that the Lord sendeth rain upon the earth." (1 Kings xvii. 10.)

In Elisha's time, one of the sons of the prophets said unto him.—(Read from 2 Kings vi. 1 to 7.) During this busy, happy day, spent by these poor men in preparing a home for themselves, an axe head fell into the water, and immediately the man who had dropped it cried out, "Alas, master! for it was borrowed!" He was a poor man, and perhaps he knew very little; but in his trouble he did the wisest thing he could have done—he called earnestly to the prophet, and immediately the "Man of God" "cut down a Stick and cast it in thither; and the iron did swim." The axe head was safe, and the poor man was comforted. This was a miracle, but no more a miracle than many an answer God can and will give to your prayers now, as He has promised, for the sake of His dear Son, the Lord Jesus Christ. Never be afraid of asking too much, or too little! for your Heavenly Father likes you to tell everything to Him, and He will always help you. This little stick teaches us a lesson of answer to prayer, and shows that God understands our *little* troubles as well as our great ones.

Ezekiel xxxvii. 16-28. The "two Sticks" here show UNION and STRENGTH. Friendship always is a source of strength where it has God's blessing, and brotherly kindness is worth a great deal more than riches of silver and gold, especially

when it is that true, sincere love which is based upon God's holy law.

David and Jonathan, . . . 1 Samuel xviii.

Peter and John, . . . John xx. 11.

Philip and Nathanael, . . . John i. 45.

And many others of whom we read in Scripture were very happy, loving friends. JESUS CHRIST was the chief friend of each, and so their friendship with one another was very strong and EVERLASTING.

Numbers xv. 32-41, tells us a sad story of Sabbath-breaking and its severe punishment. Though people are now no longer stoned to death for neglecting to keep the Jewish law of the Sabbath, yet GOD'S WILL and GOD'S HOLINESS never change through all the ages and we see by this little story that God would have us keep ONE DAY in the SEVEN HOLY—seeking on that day His pleasure, His house, His word, His Teaching, instead of selfish thoughts and words, and self-pleasing occupations.

Acts xxviii. 1-6, shows us how God's delivering care is over his own people. He watches over them and will not let them have one trouble more than he sees to be for their food. Here the viper came out of the burning Sticks and fastened on the Apostle's hand. But could it harm him when

the Lord kept him safe? No! Daniel was safe in the lion's den; Noah was safe in the flood; the three young men were safe in the furnace; and Paul was safe from the viper; and we too shall always be safe, if we put our whole trust in the GREAT SAVIOUR, and care, serve, and obey Him.

“Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o’ershaded,
Sweetly my soul shall rest.
Hark! ’tis the voice of angels
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.
Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o’ershaded,
Sweetly my soul shall rest.

“Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world’s temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears!

“Jesus, my heart’s dear refuge,
Jesus has died for me ;
Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o’er ;
Wait till I see the morning
Break on the golden shore.”

STONES.

WHEN we take our walks every day, it would be well if we were sometimes to think of the interesting stories and of the great events that have happened in the past, in connection with the most common things that we see. When we look at the Stones lying by the roadside, or see the great boulders of rock on the sea-shore, or watch the little pebbles glistening in the bed of the mountain stream, we may always remember the teachings of God's Word that hang upon these, as well as other works of His Creation.

Try to think now, that you can watch that family scene that took place in Isaac's house, when Jacob wrongfully obtained the blessing, by covering his hands with the skins of the kid, and then, taking advantage of his father's blindness, professed himself to be Esau. We know how it ended. Esau, returning from the hunt, found his brother blessed already in his stead, and entreated "with an exceeding bitter cry," "Bless me! even me also, O my father!" But it was too late, and to

escape his fury Jacob was forced to flee from his home to a distant land. There he went, a poor fugitive—an enemy behind him, strangers in front ; but this wondrous blessing over his head which none could take from him. When night came on, he had no friendly shelter to go to ; alone on the roadside. (Genesis xxiii.) You know how friendless you would feel if that were your case. And with it all was the worst sorrow of a guilty conscience. He lay down that night with a Stone for his pillow, and then it was that God visited him. Jacob saw a shining ladder stretched from earth to heaven, and upon it the angels of God ascended and descended. This was only the beginning, however, for soon he heard God's voice speaking to him, and giving him promise after promise that he should be kept, and guided, and blessed. By faith Jacob accepted and received these promises, and they were abundantly fulfilled in *his* life. Many trials and plenty of crosses he had all through his life's journey ; but through them all the gracious God, who had appeared to him on the night that he lay by the roadside with the Stone for a pillow, preserved him, taught him, and watched over him, and answered his prayers many times. As you lie down in your comfortable bed at night, think of Jacob on the roadside with his pillow of Stone, but Heaven near him and all round him, and the great God speaking words of peace and comfort to his heart; and then pray that you too

may live near to Jesus, and that you may have a conscience at rest, "sprinkled with His blood," and the bright angels watching over you.

TWELVE STONES were taken by Joshua's command from the bed of the river Jordan, and placed on the other side, as a lasting memorial of the miracle that had been wrought when the waters were divided to let all the people pass through. Those "twelve Stones" were put in Gilgal to remind the Israelites of their entrance into Canaan. (Joshua iv.) This shows us that God likes us to REMEMBER His goodness to us, and often to look back and thank Him for all He has done for us. There were "*twelve* Stones," one for each tribe. On your Birthday, would it not be nice to thank God for all His goodness to you? and to choose a text as a Birthday Text, and often look at it during the year? This would be a sort of memorial Stone to you, reminding you of God's promises, and of His loving-kindness.

MEMORIAL STONES were set up by

| | | | |
|--------|---|---|---------------------|
| Jacob | . | . | Genesis xxviii. 22. |
| Joshua | . | . | { Joshua iv. 5. |
| | | | { Joshua xxiv. 27. |
| Samuel | . | . | { 1 Samuel vi. 18. |
| | | | { 1 Samuel vii. 12. |

MOSES sat upon a Stone, and lifted up his arms in prayer,

while Amalek fought with Israel. (Exodus xvii. 12.) As long as his arms were held up, Israel prevailed; but when they dropped through weariness, then Amalek prevailed. Victory over our worst enemies can only come through faith in Jesus, and a life of watchful prayer. This Stone teaches us then that we may *rest* in Jesus, looking up for His strength, and we shall certainly live the life of victory—overcoming Sin and Satan.

PRECIOUS STONES were worn in Aaron's breastplate. On each Stone was written the name of one tribe of the Israelites; and as this breastplate, shining with gold and gems, was always to be worn over Aaron's heart, fastened by golden chains, and as Aaron was the type of Jesus Christ our Great High Priest, we know that the precious Stones here teach us, that the Lord loves His people, and NEVER FORGETS THEM, but takes care of them all the way, and pleads for them daily before His Father in Heaven. (Exodus xxviii. 11, 17, 21.)

FIVE SMOOTH STONES.

David went forth to meet the Giant Goliath with a sling, a scrip, and "five SMOOTH STONES" from the brook that ran through the valley of Elah. (1 Samuel xvii. 49, 50). These were the only weapons that he had to fight with. Yet there he stood without a shadow of fear, and in the Name of the Lord of Hosts he took a sure aim, and slung the Stone into

the forehead of this great man all clothed in brass and iron mail. The little smooth Stone did its work. There lay the giant prostrate before all the assembled hosts of Israel and Philistia, while David ran to take the sword from its sheath that was fastened to Goliath's side, and take off his head with it. Many a great giant may be overcome now by GOD'S WORD skilfully used. Bad habits, angry passions, unkind words, slothful ways, unjust dealings, and many other sins, are just as terrible as the great giant that came to meet David, for we cannot overcome them by ourselves. We need to stoop down into the valley of God's Holy Word, learn from the meek and lowly Jesus, and then, by the grace that He gives, conquer the evil that has troubled us.

STONE ROLLED AWAY.

As Mary Magdalene and the other Mary went to see the sepulchre where the Saviour was laid, and carried spices to anoint His body with, they wept many bitter tears. They had lost the One whom they loved. They were going to visit His dead body now, they thought. But then there were all the wicked soldiers round His grave, and there was a great Stone at the mouth of the sepulchre ; and they were but poor weak women—how could they move it ? So they said to one another, “ Who shall roll us away the Stone from the door of

the sepulchre?" (Mark xvi. 3.) But when they came to the place, they *found* the Stone rolled away! Who had done this? We read in Matt. xxviii. 2, that the "Angel had rolled back the Stone." Instead of death and darkness, they found an angel in garments of beautiful light, and Jesus, their beloved Friend, was standing just behind them. He was not a *dead*, but a *risen* Saviour, waiting there to comfort their hearts, and to send them with glad tidings of His resurrection to the other disciples. This Stone teaches us that we need never be afraid of the future if our trust is in Jesus. It is all SURE to be bright! if He is before us. He never fails those that trust in Him. "Hope thou in God." So we need never weep over TO-MORROW'S troubles. The best way to drive away trouble is to praise God, thank Him, and expect good things from Him; for He says, "According to your faith—be it unto you." Many sighs and tears are wasted on this earth, in thinking over troubles that have not come yet, and perhaps never will come. If you are ever tempted to do this, think of the Stone that Mary found rolled away on that glorious resurrection morning, when Jesus had proved Himself conqueror over sin and Satan.

THE STONE WAS REMOVED FROM LAZARUS' GRAVE.

Then the Lord's voice called to him to "Come forth!" and

he rose up a living man. (John xi. 39.) How easy it was to the Lord to remove all the darkness and death, and restore Lazarus to his friends! Even after four days Jesus could work this miracle. But while the Lord was waiting, tarrying, before He answered the message sent to Him, Mary and Martha, and the other sorrowing friends, little knew what a glorious deliverance was preparing for them. We may learn from *this* Stone as bright a lesson as we learn from the one that was rolled away from Jesus' grave. It shows us that the Christian's path is always a safe path, and a happy path. As the little hymn says—

“’Tis better farther on.”

Our gracious Saviour can bring good out of evil, and joy out of sorrow.

But we must not do evil that good may come. The plan is to leave everything in God's hand, and let HIM work for us. When the darkness comes, HE can bring light. “Rest in the Lord, and wait patiently for Him.” In that solitary desert, where Jesus found Himself alone with the Tempter, though He was hungry (for He had “fasted forty days”) He would not listen to the Evil One's advice, that He should make those

“STONES INTO BREAD,”

but answered him, “It is written, Man shall not live by bread

alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 3, 4.) Sometimes when we get into a difficulty, we think we have found a very clever way of getting out of it, but we must always take great care that IT IS GOD'S WAY, not our own or Satan's way; for this would only bring us into much greater trouble afterwards.

THE LORD JESUS CHRIST
is spoken of as

| | | | | |
|---|---|---|---|----------------------|
| A Tried Stone, | . | . | } | Isaiah xxviii. 16. |
| A Precious Corner Stone, | . | . | | |
| A Sure Foundation, | . | . | | |
| A Living Stone, | . | . | } | 2 Peter ii. 4, 6, 8. |
| A Chief Corner Stone, | . | . | | |
| A Stone of stumbling to them that believe not, | . | . | | |

When a house is going to be built, a very deep hole is dug, and there the

FOUNDATION STONE

is laid. All the building then goes on; and soon the Corner-Stone is placed. When the house is finished, the Head-Stone is put in its place. Each one of these three Stones is very important, and without them the building would not be sure. Thus Jesus Christ must be OUR All in All—the Alpha and

Omega, the First and the Last. All our hopes, and all our life, and all our work, must depend entirely upon Him, or they will fail. It would not be wise to live in a crumbling, tottering house, nor in a house that had not a good foundation. Yet there is many a boy and girl who is trying to-day to set out in life WITHOUT JESUS! Just think of that! What a sad life! What failures and troubles will be built up on that false foundation! Do NOT let it be *your* case; but BEGIN life by asking THE LORD to bless you in everything you do, and ever to be with you.

Some people's hearts are said to be like "Adamant Stone," so hard, so set against God's love, and His blessed will. "They refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea! they made their hearts like an Adamant Stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in His Spirit, by the former prophets: therefore came a great wrath from the Lord of Hosts."

But the Lord promises, in Ezekiel xxxvi. 26, that He "will take away the Stony Heart out of our flesh, and give us an heart of flesh."

Then He will make us strong by His Spirit, and His grace, so that we can say, "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my

face like a flint, and I shall not be ashamed." (Isaiah li. 7.)
Strong to resist sin, and temptation of every kind.

STEPHEN, THE BRAVE APOSTLE, WAS STONED TO DEATH, because he had told the people about their sins. He had reminded them of their cruelty, and their wickedness, in crucifying the Lord Jesus Christ. While he spoke to them, his face shone with the brightness of God's glory. There he sat in the council, looking radiant with heavenly light. But these wicked men, who outwardly were so good, and learned in God's truth, seized him, dragged him outside the city, and "stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts vii. 54-60.) What a change it must have been to Stephen to pass away from that furious mob, and the agonizing pain of being struck with those dreadful Stones, right into the glorious Home prepared for him above the sky, to dwell in the presence of God for ever and for ever. His poor body suffered down here, but his soul was very happy. So he was patient and forgiving all the time that he was being cruelly treated by his enemies; and then he was taken away into the brightness of the glory that was waiting for him above.

Now, we have only one more Stone to talk about ; that is,

THE WHITE STONE,

of which we are told in Revelation ii. 17. " He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the hidden manna, and I will give him a WHITE STONE, and in that Stone a new name written, which no man knoweth saving he that receiveth it." This is after all the battles of life have been fought, and the victory won. Only those will get this mark of their King's favour who have followed their Captain, and in His strength resisted Satan, their great adversary, in his many temptations ; and by His grace overcome, instead of yielding to, the " sins that so easily beset them " on their journey here.

Will you receive that Stone ? The promise is to YOU ; the strength is for YOU ; the invitation is to YOU. Is the REWARD waiting for you ?

The world looks very beautiful,
And full of joy to me :
The sun shines out in glory
On everything I see ;
I know I shall be happy
While in the world I stay,
For I will follow Jesus—
All the way.

I'm but a youthful pilgrim ;
My journey's just begun :
They say I'll meet with sorrow
Before my journey's done.
The world is full of trouble,
And trials too, they say ;
But I will follow Jesus—
All the way.

Then, like a little pilgrim,
Whatever I may meet,
I'll take it—joy or sorrow—
And lay at Jesus' feet.
He'll comfort me in trouble,
He'll wipe my tears away ;
With joy I'll follow Jesus—
All the way.

Then trials cannot vex me,
And pain I need not fear,
For when I'm close by Jesus,
Grief cannot come too near.
Not even death can harm me,
When death I meet one day ;
To heaven I'll follow Jesus—
All the way.

BREAD.

WHAT IS BREAD ?

WHY do we want it? How is it made? The grain of the wheat turned into food for our use; made by God and man. It is called "the staff of life," because without it we cannot live. It is crushed, and ground, and bruised, and thus prepared for our daily meal.

Bread is so often spoken of in Scripture, that we can only look at a few of the most important passages in which it is mentioned. When the years of famine had begun in Egypt, the cry went forth all through the land, "Go unto Joseph!" and the people came. They brought money, cattle, landed possessions, in exchange for food, and when all was gone, they gave *themselves*; and then they had no more want.

BREAD WAS PROVIDED.

Thus they were fed and satisfied. And thus God promises to those who give themselves to Him, that "Bread shall be given them, their water shall be sure." (Isaiah xxxiii.) The people became the free, willing servants of

Joseph, that they might be saved from starvation. We too have a Joseph—Jesus Christ, a Saviour—who is willing to adopt us wholly as His own, and promises that if we are taken into His family of believing ones here, we shall never want—“No good thing will He withhold from those that walk uprightly.” (Psalm lxxxiv. 10.)

Soon after the Prodigal Son had wandered away from his father's home, he “began to be in want” . . . “he was in a far country,” and “no man gave unto him.” (Luke xv.) But “when he came to himself,” he said “In my father's house is

BREAD ENOUGH

and to spare,” while “I perish with hunger,”
“I will arise and go to my Father, and say unto Him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son: make me as one of thy hired servants.” As he journeyed along that solitary road, *back* to his home, “When he was yet a great way off, his father ran to meet him, and fell on his neck, and kissed him.” The robe, and ring, and shoes were given him,—the feast was prepared, and they sat down to “eat, drink, and be merry.” There was plenty of Bread now, no more want. All the good things were in the father's house. The misery was left behind in the far-off country. If we wander away

from God we must be unhappy. The pleasures of sin cannot feed or satisfy us. The poor heart craves something real and true.

For this reason the Lord Jesus Christ calls Himself

“THE BREAD OF LIFE.”

(John vi. 35.) The soul that believes in Him receives eternal life, now, by faith in the living Saviour; and by thinking about Him, praying to Him, reading His word, and searching into His holy will, is made strong, and able to do the work of God. We read in Isaiah xxviii. 28, that “Bread-corn is bruised.” So the Lord Jesus Christ was “Bruised for our iniquities.” (Isaiah liii. 5.) He passed through the “fire” of trial and persecution. “For our sakes He became poor, that we through His poverty might become rich.” Thus He brought Himself to our level, and became partaker of our nature, that we might know and love Him, and “Feed upon Him in our works by faith with thanksgiving” (Prayer Book), and through Him learn to know and love our Heavenly Father too. It is not sufficient to kneel down and pray night and morning. We must learn to have His word in our hearts, and Himself with us. Your body would soon get weak and sickly if you only tasted or hurried the very first thing in the morning, and again the very

last at night! You need it several times in the day; so you need Jesus all the day long. Perhaps you have sometimes tried to do right, and then you have failed, and gone all wrong, and then you have been very much disappointed, and you have said, "There is no use trying." Perhaps you made this mistake all the time you were trying to be very strong, and to walk firmly in the right way, but yet your feet stumbled, and you always tottered and fell. Why was this? Because you had not learnt the secret of *trusting* in Jesus, *thinking* upon His word, and *drawing constantly* from Him the life and strength that you needed. (Psalm i. 1 to 3.)

Does Satan whisper to you that such a life would be very gloomy? It *is* very gloomy to be lonely, and cold, and hungry, like the Prodigal Son; but it *is not* gloomy to be fed, and satisfied, and warmed with God's love, and cared for every day. When the Israelites were in the wilderness, they found that all the food they had brought with them from Egypt was exhausted, and they cried to God; then He sent them

"BREAD FROM HEAVEN,"

every morning and evening—plenty for the whole day. It was called "Manna"—which means "What is it?" for this was the question that the people asked when they saw the pure white Manna glistening all over the rocky desert. It was sweet as honey, and satisfying as Bread. For forty years

the Manna was supplied to these poor wandering Israelites, in spite of their perpetual murmurings and ingratitude. God loved them. They were His children ; and He watched over them and fed them with this sweet food every day, until they needed it no longer. When they reached Canaan, the land "flowing with milk and honey," and tasted of the "old parched corn," then the Manna ceased. It had done its work. They needed it no more.

A very hungry multitude once encompassed the Saviour's footsteps in the desert. Even His disciples came and besought Him that He would send them away to

BUY BREAD,

for they were faint with long fasting. What was the Saviour's answer? "Send them not away . . . give YE them to eat." But here there was a great difficulty! only "five loaves and two small fishes" could be found; and "what were they among so many?" There was only one thing that could be done. "Bring them hither to Me," Jesus said; and then five thousand men and women were fed. The Bread became plenty when the Lord Jesus Christ took it into His own hands. Twelve baskets full of fragments were gathered up from that "green grass" after the multitudes had been fed. (John vi.) All want can be satisfied by Christ. Let us learn to bring every need to HIM! not only our *own* wants, but the

wants of others, and their troubles and their sins too. Then the Lord will pardon, satisfy, and bless; for He has promised. Those who help in the Lord's work of feeding the hungry—whether for soul or body—get a double share of blessing for themselves and their families. If you try to comfort some one that is in trouble, or visit a poor or sick person, and tell them of Jesus; if you teach a little class of children about the same loving Saviour of whom you have so often heard—the Lord will bless you much more than if you kept all your knowledge to yourself.

In Matthew vii. 9, we find the Lord Jesus Christ asking a question to which He gave His own answer. "What man is there of you, whom if his son

ASK BREAD,

will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?" This shows us that if we PRAY, we may be QUITE SURE that God hears our prayer offered in the name of Jesus, and for His sake; and that He will certainly answer it in His own way. If we pray we must trust God for the answer; and it is sure to come. A little boy was once left alone in a small cottage by the roadside. His mother

was very ill, and then she died; but before she died she said to him, "JESUS will take care of you, my darling. Do not be afraid when you are left alone. Ask Jesus for what you want, and He will give it to you." Soon the little boy began to feel very cold, and very hungry; and he called to his mother, but she did not answer. He touched her as she lay there on the bed, but her hands and face were icy cold. "Mother!" he said, "Mother dear." But she neither moved nor spoke. Then the tears ran down the little boy's cheeks. As the day wore on, and still no one came to help him, he thought of what his mother had said to him. But he did not know how to find the kind Lord Jesus, of whom she had so often spoken. So what do you think the little boy did? He wrote Him a letter! it was something like this. "Dear Lord Jesus, mother said you would help me. I am very hungry. Do come and bring me some Bread. I am cold too—very cold; and there is no fire in the grate. Mother lies so very still, and does not speak a word. Please come soon. Your little boy. Edgar." It was very badly spelt, and written in great, large, sprawling words. Then he folded it up, and directed it—"To Jesus." When he had folded up his letter, he carried it away down the road to the post office, and put it into the letter box. Then he sat down on the little village green to wait for the answer. He was quite sure an answer

would come. Every now and then he went to the window of the post office to see if an answer had come. Still no answer; and he was getting more and more hungry. In the afternoon the post-master was counting over the letters, when he came to the little boy's letter; he looked at it for a moment, then he threw it to one side, and went on sorting the others. At his tea-time he said to his wife, "By-the-by, there was such a curious letter in the box to-day! I wonder who could have written it." The wife brought it, and they read it over together. The post-master was a kind-hearted man, but he was not rich, and he did not know what could be done for the poor little stranger boy who was so hungry. Just at this time, a lady came into the post-office, who was well known in the village as being very kind and good, and wealthy too. The post-master gave the letter to her, and the lady's heart was touched as she read its simple story. She found the little boy, and his letter was answered that very day, for she took him away to her home, fed and clothed, and taught him, and he became her very own child; for she loved him for Jesus' sake. If you want anything from Jesus, you need not write Him a letter; you can TELL Him what you want, for He is very near you. "The Lord is nigh 'unto' all that call upon Him."

Jesus gave His disciples

"BREAD AND FISH"

after the long-toiling night that they had spent at sea, and caught nothing. This gracious act helped them to recognize Him—and they knew that it was “the Lord.” (John xxi.) And when he had fed them there on the shore, He told Peter to “Feed the sheep,” and “Feed the lambs.”

Elijah, too, was fed with

“BREAD AND FLESH

in the morning, and Bread and flesh in the evening.” Who were the messengers that brought the Prophet this meal as he sat alone by the brook Cherith? Were they the bright angels in garments of white from Heaven? No! they were ravens sent by God. As they came flying over the country with the food in their mouths, no one would have thought that they were Elijah’s servants, commissioned by God to attend upon him. But so it was. And so it is still! Many a mercy comes to us in a dark disguise. It looks like a terrible trial very often,—quite as black as the Canaanite ravens. But if the message comes from our Father’s throne, it *MUST BE WELL*. (1 Kings xvii. 6.)

The lame Mephibosheth was permitted to

“EAT BREAD

at David’s table continually.” (2 Samuel ix. 7.) For Jonathan’s sake he was shown this kindness, not for his own. He was helpless, crippled; but his father was David’s friend, so he

provided for his wants, and treated him as a prince, as one of his own family.

We read in Scripture of the

| | | | |
|---------------------|---|---|-------------------|
| Bread of Tears, | . | . | Psalm lxxx. 5. |
| Bread of Deceit, | . | . | Proverbs xvii. 5. |
| Bread of Adversity, | . | . | Isaiah xxx. 20. |

In some way or other the Lord will provide :
 It may not be *my* way, it may not be *thy* way ;
 And yet in His *own* way, " The Lord will provide."
 At some time or other the Lord will provide :
 It may not be *my* time, it may not be *thy* time ;
 And yet in His *own* time, " The Lord will provide."
 Despond then no longer, the Lord will provide ;
 And this be the token—no word He hath spoken
 Was ever yet broken : " The Lord will provide."
 March on then right boldly ; the sea shall divide ;
 The pathway made glorious, with shoutings victorious,
 We'll join in the chorus, " The Lord will provide.'



THE LAMB.

THE Lamb was much used for the first Four Thousand years of this world's history as the sacrifice, or atonement, for man's sin. A Lamb, white, and pure, without blemish, was brought to the High Priest, and offered by him upon the Brazen Altar. Its blood was sprinkled, and its flesh burnt. The sin of the one who brought this offering was confessed, and when the smoke ascended he was forgiven. We first hear of the Lamb

AS A BURNT OFFERING

in Genesis xxii. 7. It was early in the morning when Abraham went out from his tent, taking his son Isaac with him, two young men, a saddled ass, and some wood for a fire. After three days' journey he separated the party, and went alone with his son Isaac to the top of the mountain, carrying the wood and the fire. On this solitary journey Isaac asked his father the question, "Where is the Lamb for a burnt offering?" Abraham's answer was a very simple one, "My son, God will provide Himself a Lamb." Read the story in this chapter, and you will see how God had commanded Abraham to offer up Isaac for the burnt offering, but after Isaac had been bound and laid upon the wood, when the knife was in Abraham's hand, a voice called to him, saying, "Lay not thy hand upon the lad." And then a "ram" caught in the thicket was chosen as his substitute. How that question "Where is the Lamb?" must have gone to his father's heart! Blessing *will always* follow OBEDIENCE. Instead of being obliged to plunge the knife into his son, he was only permitted the honour of obeying God's command, and then the "ram" was "provided" for an offering.

When we want God to be our FRIEND, and we want to have a conscience at peace with God, sometimes the memory of our past sins, and our present faults, comes up into our

mind, and makes us very unhappy. Then we know that we do not deserve Heaven. We do not even deserve happiness here, for we are full of sin, and have often grieved away the Holy Spirit. We ought to be punished, but we want to be forgiven. What shall we do? God's justice must be satisfied; and in His love He yearns over us, that we may have His BLESSING. So God has provided for us a SUBSTITUTE; and now, in answer to our question, "Where is the Lamb?" the answer is given us in the Gospel of St John i. 29. "Behold the Lamb of God, that taketh away the sin of the world!" That Lamb is JESUS. He has taken the load of sin upon Himself, that we may be FREE!

| | | |
|------|---|-------------------------|
| Read | { | Isaiah liii. |
| | | Acts viii. 32. |
| | | Heb. ix. 12 to 14. |
| | | 1 Peter i. 19. |
| | | Revelation v. 6, 12. |
| | | Revelation vii. 10, 14. |

Neither the "knife" nor the "fire" can harm us, if our trust is wholly in the Lord Jesus Christ.

"Jesus! Thy blood and righteousness
My beauty are,—my glorious dress;
'Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

“The blood of Jesus Christ His Son cleanseth us from all sin.” (1 John i. 7.)

“Though your sins be as scarlet, they shall be as white as snow.” (Isaiah i. 18.)

“I, even I, am He that blotteth out thine iniquities.” (Isaiah xliii. 25.)

The Israelites were kept in remembrance of this great atonement, this one all-sufficient sacrifice for the sin of the world, by continual offerings, as well as by special yearly festivals. Daily, at morning and evening, a Lamb must be offered. (Exodus xxix. 39.) The Feast of the Passover was ordained to celebrate the time when Israel came out of Egypt, away from their cruel taskmasters. You can read the whole story in Exodus xii. The white Lamb was killed in each home of the Israelites on that night (when every first-born child was to die in the Egyptian houses), its blood was sprinkled on the lintel and door-post, and its flesh eaten in haste by the whole family dressed as for a journey—their “loins girded,” shoes on their feet, and staff in hand. No sooner had the wail of grief arisen from the Egyptian homes at midnight than the Israelites were to start on their long journey. The destroying angel PASSED OVER these blood-stained houses that night; and from that time the Feast of Passover was ordained. Until Jesus came, and Himself took the place of the Passover

Lamb, being crucified upon Calvary, punished in our stead, the Paschal Lamb must be slain every year. Now the type is not needed; for Jesus has done the work. He said "It is finished," and then He died and rose again; a conqueror over sin and the grave.

When David committed the great sin of taking to himself Uriah's wife, Nathan the prophet was sent to him, with a divine rebuke; and in order to show him his sin in the sight of God, he told him the little parable in 2 Samuel xii. 4. Selfishness, even in very little things, displeases our gracious Heavenly Father, because He is loving to ALL His children, and wants them all to be happy, and to be very loving and kind to one another.

The Lord said that He sent forth His people as "Lambs among wolves;" meaning that they are to be pure and harmless, gentle and holy, like Jesus; surrounded by foes, and many unseen enemies, but protected by His care. (Luke x. 3.)

Thus, He promises to "carry the Lambs in His arms." (Isaiah xl. 2.)

And Jesus said to Peter, when he had confessed that he loved his Master—"Feed My Lambs." (John xxi. 15.)

Do you belong to the Lord's flock? Are you one of His Lambs? If not—WHY NOT? Doesn't He call you to come to

Him? Doesn't He want to take care of you, and to make you happy now, and for ever and for ever!

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know—we cannot tell—
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good;
That we might go at last to heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

Oh, dearly, dearly has He loved;
And we must love Him too,
And trust in His redeeming blood,
And try His works to do.



THE SHEEP AND SHEPHERD.



THEN you see the gentle Sheep grazing in the field, you may always think of the pleasant stories told us in the Bible about them. Both in the Old and New Testament they are often mentioned.

ABEL was a keeper of Sheep, . . . Gen. iv. 2.

You know the story about Abel, how he brought one day a sacrifice that pleased God, while his brother Cain offered of the fruit of the ground, and was refused. Then, out in the field, Cain was angry, and slew his brother; so now, instead of the blood of the sacrifice being shed to shield him from God's wrath, his brother's blood was shed, and brought terrible vengeance upon him, so much so, that he was a wanderer all his life afterwards. No home! no happiness! just a miserable life stained with the sin of his brother's murder.

JOSEPH'S BRETHREN kept their father's Sheep. (Genesis xxxviii.) But one day they left their work to take their

brother Joseph and put him into a pit. Out of this pit he was taken, that he might be sold to the Egyptians; and his little coat of many colours was dipped in the blood of a kid, that it might be shown to his father Jacob, under the pretence that Joseph was killed. But it was not so. From a slave, Joseph became a trusted servant. From a palace, by unjust accusation, he went to a prison; and from the prison he came forth to be a ruler over the people. Second to the king in power, he was trusted and honoured by all, and had resting upon himself the duty and responsibility of feeding the hungry crowds during the seven years of famine. We know how well Joseph performed this work; and how in the end he rescued his own brothers from poverty, and shame, placing them in the fertile land of Goshen, where they could tend their Sheep without fear of cruelty or want.

DAVID was "a Shepherd from his youth." He was brought in from the fields one day to be anointed king over Israel. He was only a boy, "ruddy, and withal of a beautiful countenance, and goodly to look to." (1 Samuel xvi. 12.) But he was chosen as God's anointed; and he went back to his Sheep, a Shepherd lad to all appearance still, but he was a king in disguise. A long time he had to tend his flock before he was called into the city to dwell at the king's court; and, during that time, both a lion and a bear came to devour

his sheep, but by the help of the name of the Lord he was able to kill them both, and rescue his flock. This great deliverance gave him strong courage for the future ; and when he was in the valley preparing to attack Goliath, the Philistine giant, he was able to say confidently, " This day will the Lord deliver thee into my hand," (1 Samuel xvii. 46) ; and he had given the reason for this strong assurance when he said to Saul, " The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." David must often have thought of his helpless Sheep when he was governing the nation of Israel. Once, when he had numbered his armies, and so had displeased the Lord, who wanted him *only* to trust in HIM, and not in the strength of his soldiers, a dreadful pestilence was sent as a scourge into the country. Then David entreated the Lord's forgiveness, saying, " Lo, I have sinned, and I have done wickedly : but these Sheep, what have they done ? Let Thine hand, I pray Thee, be against me, and against my father's house !" (2 Samuel xxiv. 17.) God heard his intercession, and the plague was stayed.

It was DAVID, too, who sang so sweetly,—

" The Lord is my Shepherd ; I shall not want. He maketh me to lie down in green pastures : He leadeth me beside the still waters.

“He restoreth my soul : He leadeth me in the paths of righteousness for His name’s sake.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.

“Thou spreadest a table before me in the presence of mine enemies ; my cup runneth over.

“Surely goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord for ever.”
(Psalm xxiii.)

What a kind Shepherd David sings of here ! Can you count how many different things the Lord does for His Sheep ?

| | | | | |
|---------------|-----------|---|---|----------|
| He gives them | Supply, | . | . | verse 1. |
| | Rest, | . | . | verse 2. |
| | Guidance, | . | . | verse 3. |
| | Holiness, | . | . | verse 3. |
| | Safety, | . | . | verse 4. |
| | Comfort, | . | . | verse 4. |
| | Peace, | . | . | verse 5. |
| | Goodness, | } | . | verse 6. |
| | Mercy, | | | |
| | Glory, | | | |

In Ezekiel xxxiv. we read that

THE SHEPHERD WILL

| | | | | | |
|----------|-------|---|----------------------|---|----------------------|
| Search | } His | { | Bring them. | } | out <i>from</i> the |
| Seek out | | | Feed them. | | people, in <i>to</i> |
| Deliver | | | Cause them to lie | | their own |
| | | | down in a good fold. | | land. |

Bind up the broken.

Strengthen the sick.

Destroy the evil.

Set up a Shepherd over them.

Make them a covenant of peace.

Cause the evil beasts to be driven away.

Make them a blessing.

Why ?

Because—

“ And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.”

When Micaiah the prophet warned Ahab that he could not have success in going to fight against Syria, because the Lord's blessing was not with him, he said, “ I saw all Israel scattered upon the hills, as Sheep that have not a Shepherd : and the Lord said, These have no master ; let them return every man to his house in peace.” (1 Kings xxii. 17.)

ASA and HEZEKIAH both offered to the Lord
“Seven thousand Sheep”
as an offering.

2 Chronicles xv. 11.

2 Chronicles xxx. 24.

They gave liberally ; and the Lord says He “loveth a cheerful giver,” and “the liberal soul shall be made fat.” So we know that a blessing rested upon this sacrifice, offered to the glory of His name.

The flocks of Sheep belonging to JOB were burnt with fire. (Job i. 16.) But after a long time of trial Job was comforted, and all his property restored to him. We read then that he had “fourteen thousand Sheep, and six thousand Camels.” (Job xlii. 12.) What a lesson to us *not to be afraid* in the time of trial ! for the Lord can so easily bring good out of evil. Little children may learn these lessons of faith. How can this be ? Just by TRUSTING JESUS for everything—little things, and great things !—all can be trusted to Him ; for He “DOETH ALL THINGS WELL.” Because I want you to remember this little verse, I will tell you a story. A little girl was sitting by the fire one day, playing with some pretty beads of different colours. She was stringing them together for her doll, and thinking all the while how beautiful they looked. Presently her father came into the room. He was

a good, kind father, and loved his little girl very much. But he wanted to teach her this very lesson that Job had to learn. So he said to her, "You seem very happy with your beads, my child!" "Yes! father," said the little girl. "I want you to throw them all into the fire." "Father!" said the child, very much surprised. "Yes! my child, I mean it," said the father. The little girl, after looking at him very earnestly and gravely to see whether he meant what he had said, got up from her seat, and, mustering all her strength, threw the lapful of her treasures into the fire; and then came the tears running down her cheeks, while many bitter sobs followed. Several days passed, and though the little girl had learnt to OBEY, she had not learnt to TRUST; for many times she wondered how her father could be so unkind as to make her burn all her pretty beads. At last, one morning she was very busy doing her lessons when her father came in, and said, "A holiday, to-day, Mary! Look here! I have brought you a box." Mary ran to open the box and look at its contents. "All for you, my child," said the father, as he saw the delight with which Mary undid the parcels and took out many beautiful beads, far prettier than the ones she had burnt, and toys large and small. She *was* a happy little girl that day! She clapped her hands, and thanked her father over and over again. Then her kind father called her to his arms. "Come, my

child," he said, "and talk to me. I daresay you thought it very hard, the other day, that I should tell you to burn all your pretty treasures. But still you obeyed me; and you see you were no loser. These are far better, are they not?" "Oh! yes! father!" answered the child—"they are far better!" Then he tried to teach her in his kind, loving way, that through life she might often be obliged to part with things that were very dear to her, and that her will must be often crossed; but that she must ever remember to hold the Hand that smites, and *always to TRUST!* Yes! dear child! will you always believe in Jesus' love when you cannot see it? for, remember—HE CARES FOR YOU, and "He doeth all things well."

JESUS CHRIST tells us about the Sheep in John x. All the way through that chapter He speaks of Himself as the Shepherd, and His people as the Sheep. We read there of the

| | | | | |
|-----------------|---|---|---|----------------------|
| Door, | . | . | . | Christ Himself. |
| Fold, | . | . | . | His Kingdom. |
| Wall, | . | . | . | His Word. |
| Thief, | . | . | . | Satan. |
| Hireling, | . | . | . | False Teacher. |
| Green Pastures, | . | | | Promise and Precept. |
| Shepherd, | . | . | . | Christ Himself. |

He knows His
Gives His life for the } Sheep.

But once we read that a Sheep belonging to a safe and happy fold wandered away, out from the green pastures, and into the wilderness. There the poor Sheep would have perished; but the Shepherd LOVED it. He left the “ninety and nine” safely in the fold, and He went to seek the lost one. When He returned from His search He was “rejoicing,” for He had found the lost one. He was carrying it on His shoulders, and calling to His neighbours to rejoice with Him. How rested the weary Sheep must look in that safe place! reposing on the Shepherd’s breast, and clasped in His strong arm, it is *carried* home—getting nearer and nearer every moment to the shelter from which it had wandered—now it cannot want any more. “Green pastures” and “still waters” shall be provided. If we wander away from *our* GOOD SHEPHERD, we shall get into great trouble. Away from him we cannot be safe. Even *here*, we do not prosper at a distance from our God; what must ETERNITY be, spent apart from Him? But if we let Jesus GUIDE US, KEEP US, FEED US, TEACH US, WATCH OVER US; and if we stay closely by Him,—we are inside the paling of pledged Promise; and “NOTHING can fail of all the good words” the Lord has spoken of us. (Luke xv. 1-4.)

There were ninety and nine that safely lay
In the shelter of the fold ;
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

" Lord, Thou hast here Thy ninety and nine,
Are they not enough for Thee ? "
But the Shepherd made answer : " This of Mine
Has wandered away from Me ;
And although the road be rough and steep,
I go to the desert to find My Sheep."

But none of the ransomed ever knew
How deep were the waters crossed ;
Nor how dark was the night that the Lord passed through
Ere He found His Sheep that was lost.
Out in the desert He heard its cry,
Sick, and helpless, and ready to die.

" Lord, whence are those blood-drops all the way,
That mark out the mountain's track ? "
" They were shed for one who had gone astray
Ere the Shepherd could bring him back."
" Lord, whence are Thy hands so rent and torn ? "
" They are pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
" Rejoice ! I have found My Sheep ! "
And the angels echoed around the throne,
" Rejoice, for the Lord brings back His own ! "

THE ROCK.

YOU have sometimes seen a great crowd of people perhaps! How many? Hundreds? Well! just try to imagine MANY THOUSANDS of poor men, and women, and children, all in a great, dreary, barren wilderness—no trees, no houses, no gardens, but plenty of Rocks and sand; and all very thirsty;—"Crying out" for water. It must have been a terrible time for Moses when he saw all these people in such a state of anger and distress because they could find nothing to drink. When the mutiny had reached its climax, and Moses thought the people were "almost ready to stone" him, then the Lord came to his help—"Behold, I will stand before thee there upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." (Exodus xvii. 1-7.) "Temptation" and "Strife" that place was called. And yet even *there*, God provided the cool, fresh stream, that His people wanted. It flowed out of the great Rock, to refresh and satisfy them. If the people had just assembled in prayer to ask God for water, there would have been no sad

thought in connection with this wonderful gift. But they spoke rebelliously, unbelievably. So Amalek fought against them. Sin always leaves its stain ; and brings a punishment with it. You may not see the punishment at the time, but it must come. How loudly conscience must have spoken to those people when they looked back on the place called "Temptation" and "Strife," where God had been so gracious to them, supplying their need; and then where the enemy came and shed the blood of many of their brave men. A little boy was very anxious to cure himself of saying hasty, angry words. So he told his father his wish. His father said to him, "Whenever you have said a wrong word, take a nail, and hammer it into the back of the summer-house door. That will remind you to watch over your lips, and you will think, when you look at these nails, of the words you have spoken ; and you will be able to see, too, whether you are getting over your fault." The little boy did so, and he found the plan a very good one. The nails became fewer and fewer, until several days had passed without his being obliged to put in *one* ! He was very much pleased at the victory he had got over his temper ; and he came to his father and said, "I think, father, that little hammer has done its work ; I do not need to put in any nails now ! so I think I shall go and take them all *out* again !" After a little while back he came again

—"Father!" he said, "I have taken all the nails out of the door; but the *marks* they made are still there. I cannot take *them* out." "No, my child," his father answered, "that is quite true; and though you may give up a bad habit, you cannot undo all the harm it has done. You *cannot take out the marks* it has left behind."

We read once more, that the Israelites came in their journeyings to the Rock in Horeb. This time they needed water again; and, strange to say, they spoke just as ungratefully as before! So God came again, in His mercy and loving-kindness, to their aid; and He told Moses to "*speak* to the Rock," that water might flow forth. (Numbers xx. 8.) Instead of doing as the Lord had told him, Moses *struck* the Rock. The water came, but Moses never entered the Promised Land. God told him that he must remain behind while the people crossed over. And there Moses died upon Mount Nebo. Aaron, too, was not permitted to go into Canaan for the same reason. Moses and Aaron had both spoken hastily and wrongly. Here God showed His displeasure before all the people. Does this not show you that a hasty word is not such a light thing as many people would seem to think? and that a disobedient act is *seen* and *noticed* by God? For God is just, as well as merciful. He will not allow sinful words and actions.

At the same time, we learn from this story that God's people shall never want. They must always trust His love, and ask for His blessings. If you look in 1 Corinthians x. 1 to 12, you will see that these chapters in the Old Testament are pictures of our times in the present day. In the 4th verse we read, "That Rock was Christ." The stream "followed them." Wherever they went in that hot wilderness, they found their own stream flowing with them.

One thing more we may learn from this wilderness Rock. The first time (in Exodus xvii. 7) Moses was told to *strike* it,—the second time (Numbers xx. 8) he was told to *speak* to it. The Lord Jesus Christ has been crucified ONCE for us. He need not die again. We only now need use HIS NAME in asking for what we desire. ONE SAVIOUR, God has provided—ONE LIFE, ONE DEATH, ONE SALVATION. His Death is past,—His Salvation is finished. We have now *to make use* of that Great Provision. *But!* if we sin wilfully now, and act as Moses did, and the children of Israel, we "crucify Him to ourselves afresh, and put Him to an open shame." (Hebrews vi. 6.) The Lord Jesus wants us to walk *with* Him, not to fight *against* Him! and then we can enjoy the blessings of His full promise—"No good thing will He withhold from them that walk uprightly."

Gideon spread his offering upon a Rock, and God accepted

it by fire. The fire came down and consumed it. (Judges vi. 20, 21.)

Jonathan climbed up between the Rocks on his hands and feet, followed only by his faithful armour-bearer, to fight the garrison of the Philistines. (1 Samuel xiv. 4, 13—and whole chapter.) This is a deeply-interesting and wonderful story. This brave young Prince gained the victory. God gave him the courage, and the strength; and he was enabled to overcome that host of enemies. When he was almost fainting, some honey that dropped from the trees was his food; and this strange meal supported and revived him at the time, though afterwards it nearly cost him his life! For Saul had sworn that no man should eat food that day until the Philistines had been conquered. When the evening came, Jonathan was found guilty, and might have been slain, but he was so great a favourite with the people that they all stood manfully by him, and would not allow their gallant defender to fall a victim to his father's cruel caprice.

Very often the Rocks
were used as fortresses. } Numbers xxiii. 9.

And often the caves in the
Rocks were used as
hiding-places in times
of danger. } 1 Sam. xiii. 6; 1 Sam. xxiii. 5.
Isaiah xxxii. 10; Job xxx. 6.
1 Kings xix. 9; Isaiah ii. 10.

The little Conies have the wisdom to hide themselves in the Rocks when they see an enemy coming (Proverbs xxx. 26); and then no one can hurt them—they are perfectly safe. Those little wild rabbits have so quick a sense of hearing, and such swift little feet, that with the great Rocks beside them, they have always a good defence, though they are but “a feeble folk.” They have no strength to take care of themselves, but they have the wisdom to make for themselves “houses in the Rocks.”

It is because the Rock is so strong a place of refuge, that we so often find the Psalmist and other writers making mention of

GOD AS A ROCK.

| | |
|--------------------|------------------|
| 2 Sam. xxii. 2, 3. | 2 Sam. xxiii. 3. |
| 1 Chron. xi. 15. | Psalm xxviii. 1. |
| Psalm xxxi. 2. | Psalm lxi. 2. |
| Psalm lxii. 2, 7. | Psalm xciv. 22. |
| Psalm xxvii. 5. | Isaiah xxxii. 1. |

The Saviour tells us that the man who HEARS His Word, and OBEYS it, is like a wise man who has built his house upon a Rock. (Matthew vii. 24, 25.) The storms of wind and rain cannot shake or harm it. The Rock is firm, and the house that is built upon it is firm too. While the house that is built upon the shifting sands of human opinion totters and

shakes beneath every blast, and then falls—a heap of “ruin!” The house built upon the Rock stands on for ever. Did you ever see a little child building a house of wooden bricks? Such a little touch will throw it over! and then down comes all the pile that it took him such trouble to erect. The house of wooden bricks tumbles down so easily, because it has no foundation. Or did you ever build a castle on the sea-shore, close to the waves? You may have built it very carefully, and tried to make it as firm as possible, but when the first wave came, all your trouble was gone! Away went the castle—swept into the great sea! How unwise it is to go through each day—and then all through life—taking for our rule “WHAT EVERYBODY WILL SAY!” This is indeed a shifting sand; or, “WHAT DO I LIKE?” “WHAT WILL MAKE ME MOST COMFORTABLE? AND GIVE ME LEAST TROUBLE?” Is not this a very loose, changeable foundation? How different from the great Rock that St Paul chose to build *his* new house upon! “Lord! what wilt THOU have me to do?” (Acts ix. 4.) The Lord Himself, and His own Word, which is strong, and true, and unchangeable, is the only ROCK on which it is safe to build our hopes, and our plans, and our daily life. At school and at play, in work and in leisure, take THE LORD’S WORD for your rule: obey it, believe it, submit to it, and trust in it, and you will always find encouragement, and happiness,

and success. A young man who was at college, and who had been very clever and very strong, but *not* a servant of the great Captain, was well known among the other men, and very popular amongst them. At last his heart became changed. He saw what a sinner he was, and learnt how much he owed to the Lord Jesus for His death upon the Cross eighteen hundred years ago, and His tender love and intercession now; and in return, he was quite determined to show his love and gratitude, by leading a new life. So he went and got a card printed, "WHAT WOULD JESUS HAVE ME DO?" and put it upon his mantle-piece. Constantly he would look at his motto, and be reminded by it of His great calling, and His High Example. When other men would invite him to come and walk with them in a very different path from that in which the Lord would have us walk, he would answer them by pointing to the words written in large letters over his mantle-piece. They could not answer this; and no doubt, in their hearts, they were obliged to acknowledge that he was RIGHT.

On the day that Jesus Christ was crucified, and died, He was buried in a new "sepulchre hewn out in the Rock" (Matthew xxvii. 60); and at the moment that He gave up the ghost, "the earth did quake, and the Rocks rent" (verse 51). When He comes to judge the earth, many people will call to the Rocks and to the mountains, saying, "Fall on us, and hide

us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb."

It is much better NOW to come to Him who is "the Rock of our Salvation," than to wait till that terrible day, when multitudes will strive to hide from His anger.

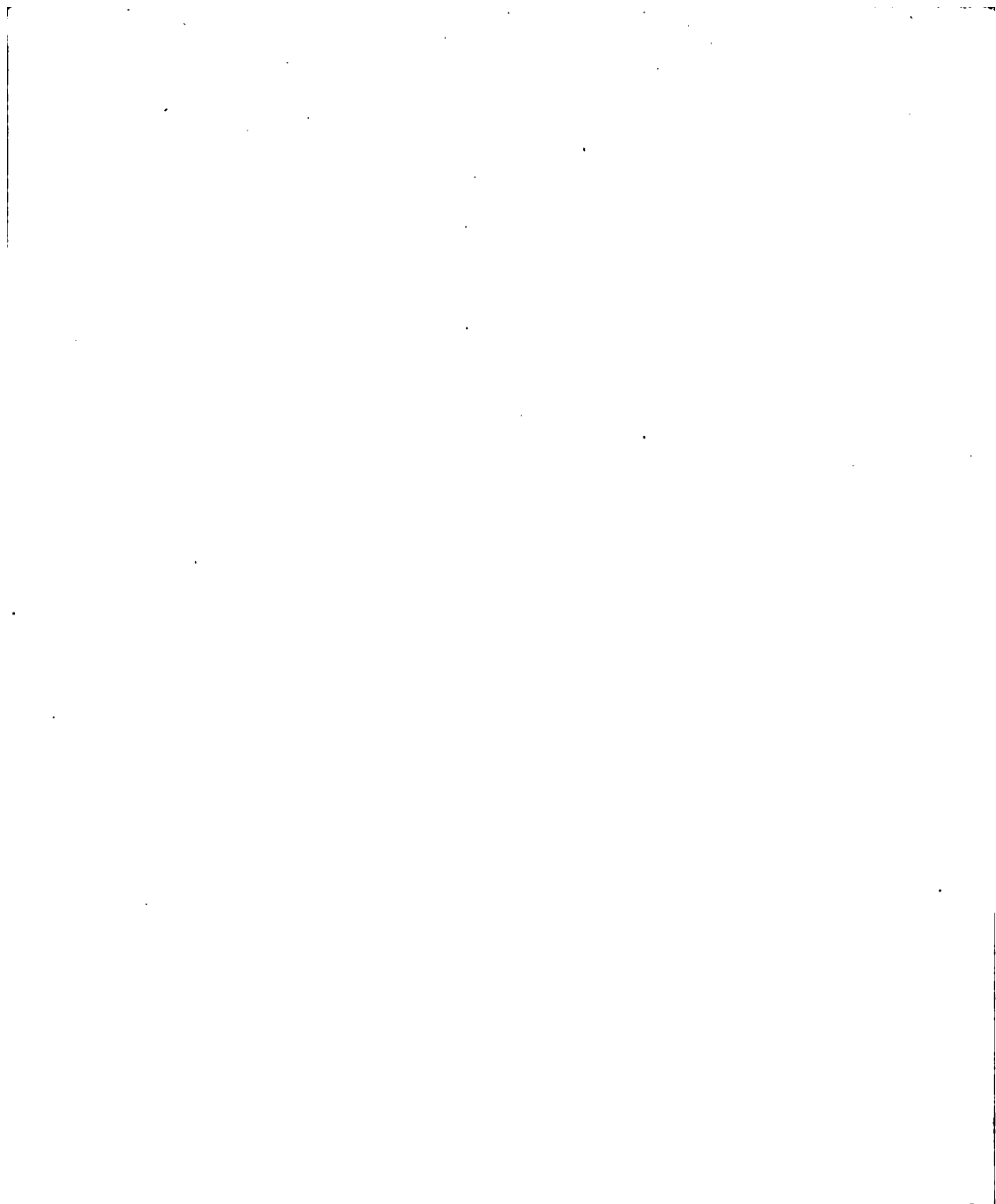
Rock of Ages, cleft for me,
Let me hide myself in Thee ;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power.

Not the labour of my hands
Can fulfil Thy law's demands ;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone ;
Thou must save, and Thou alone.

Nothing in my hand I bring ;
Simply to Thy cross I cling !
Naked, come to Thee for dress ;
Helpless, look to Thee for grace ;
Foul, I to the fountain fly,
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne ;
Rock of Ages, cleft for me,
Let me hide myself in Thee.





The first part of the paper discusses the importance of understanding the cultural context of the research. It highlights the need for researchers to be sensitive to the values and beliefs of the communities they are studying. This is particularly important in the field of health research, where cultural differences can significantly impact the effectiveness of interventions.

The second part of the paper focuses on the methodology used in the study. It describes the process of selecting participants and the data collection methods. The researchers used a combination of qualitative and quantitative approaches to gather data. This allowed them to explore the cultural nuances of the community while also measuring specific health outcomes.

The results of the study are presented in the third part of the paper. They show that there are significant differences in health behaviors between the two groups. These differences are largely attributed to cultural factors. For example, the community with a more traditional culture had higher rates of certain health behaviors, while the more modern community had lower rates.

The final part of the paper discusses the implications of the findings. It suggests that health interventions should be tailored to the specific cultural context of the community. This means that researchers and practitioners need to work closely with the community to understand their needs and develop appropriate interventions. The paper concludes by emphasizing the importance of ongoing research in this field to better understand the role of culture in health.



